

An abridge-

ment of the notable Worke
of POLIDORE VERGI-
LE conteynynge the deuilers and
first finders out aswell of Artes,
Ministeries, Feactes and ciuil
ordinaunces, as of Rites,
and Ceremonies, com-
monly vsed in the chur-
che: and the original
beginnyng of the
same. Compem-
diouly ga-
thered
by

Thomas Langley.

1551.

Mense Iulij.

TO THE RIGHT

vvorshipfull sir Antony Denny
knight, his dailly oratour Thomas

Langley vvisheth prospe=

ritie and long continu=

ance of vvor=

shippe.



ACTANCIVS

writeth that certain
philosophers of the
Epicures secte dyd
soze bewayle þe estat
of manne, as weke and fat vnder
the degre of beastes, bicause thei
wer by nature fensed as well fro
all displeasures & grefes of vn=
seasonable ayze, as armed aga=
inste the assaultes and inuasions
of their enemies, and onely man
destitute & boide of al suche and
A.ij. other

PREFACE.

other like succours & purueigh-
aunces: For bothe beastes & bir-
des haue euery one accordyng to
their kynde, skynnes, hides, or fe-
thers, to sustein the sharpenes of
the cold, and to bere of the stormi
raynes and tēpestes, & also wea-
pōs as hoznes, tuskes, and other
like munimentes to resiste their
foes, or at the least thei haue agi-
litie and swiftnes, to escape and
p̄serue them selves frō daunger
Cōtrarywyle, mankynd is of his
nature so delicate and tēder that
he can abyde no heate, no colde,
no raynes, nor tempestuous we-
ther, so feble also he is that his
membres be not able to helpe his
owne wekenesse, muche lesse to
vnderstād or auoide the power of
his enemies. But if these grosse
and carnal Philosophiets hadde
with

PREFACE.

Withdrowe their heartes fro bewyng the behauour of the body, and applied their mynde to the contemplation of the worthines of the solle, they should haue wel perceiued their owne ertoure, the base and vile cōdicion of beastes the high dignite of the solle, & the excellent noblenes of man. For albeit this fraile and yearthly body of oures is not so strong as the brutishe carkeles of beastes be, yet by reason of their grosnes they be vnfit to receiue the spirituall solle of man, or to be mete instrumentes of thesame, where as the imperfection of mannes bodge is abled by the inuentiue and politike reason of the solle whiche deuiseeth all necessaries, for the vse of thesaid body by all endeuoure and industrie. And
A.iii. that

PREFACE.

that manne, whiche can shifte for himself, Decline fro thinges hurtfull, foresee also thynges to come, is iudged & reputed worthe the title and name of a manne, so he likewise farre excelleth al kindes of liuyng creatures, whiche althoughe they bee better armed with the giftes of nature, yet for defaute of reason to gouerne the same, thei be far inferiours to the noblenes of manne, whiche knoweth through the dotes & qualities of the soule too deuise all necessaries fit for his affaires and businesse.

Wherefore me thynke them worthe of high commendacion, that haue bent themselues wholy to adorne and garnishe this life mortal, with their inuencions, & to accomplishe the feble indigence
of

P R E F A C E.

of our condicion, by the diligence
of their prouision: as thei \hat{h} haue
excogitated & imagined any arte
wherby the commen welth of the
worlde is prelerued, or any other
handy crafftes or ministeries to
the maintenaunce, ayde, and com-
forte of the body. Howbeet they
be worthy to haue greatest laude
and praise, that by their deuises
haue found out the sciences libe-
rall, where with the diuine and
imperiall parte called the solle of
manne is bewtified: yet maie we
not therefore forgette writers of
meaner thynges, but be of deutie
bound to make some worthy me-
moriall of their benefites, decla-
ryng our kindnes toward the: to
the intente other might bee inco-
raged to enterprise the acheupng
of like endeouours to the great
A.iiii, ayde

PREFACE.

ayd and preferment of the whole
common wealth, considryng that
their suche deuises shalbee rege-
stered to their perpetuall fame &
renoune. And seying that the ar-
tes and craftes, with other lyke
feates, whose inuentours be con-
tained in this booke, are in this
realme of Englande occupied &
put in daily exercise to the profit
of many and ease of all menne, it
were in myne opinion bothe a
poynt of detestable unkyndnes,
and a parte of exteime inhumane-
nste to defraude theim of their
praise and perpetuall memorie,
that wer autours of so great be-
nefites to the vniuersall worlde.
For as a beneficiall gift confer-
red to a man that hath nede ther-
of, is of the owne proppe nature
commendable, so if the receiuer of
that

PREFACE.

that so liberall benignitie, shewe
hymself in mynde inwardly ob-
liviuous and forgetfull, or in de-
des outwardly vnthankeful, it
is naturally hated, and as an vn-
naturall vice abhorred.

In consideration whereof I
was moued to take in hande to
compile out so well as my lea-
rnyng would serue me, in a bryfe
some suche thynges, as Polidore
Vergile hath copiously gathred
together by much reading, by lōg
study, & hath wrytten with greate
lernyng, concernyng the inuen-
tours of thynges, to thentent the
autoours of suche necessary artes
might not be forgottē, & Polidore
for his great payne and trauaile
in collectyng and celebratyng
thesaid artes and sciences might
receyue thanks accordyng to
A. v. his

PREFACE.

his deserttes. And althoughe
the boke translated might haue
bene for the diuersitie of matter
profitable: and for the authours
high lernyng laudable, & finally
to a good translatoure commen-
dable, yet in so muche, as for the
greatnes, it should haue bene to
the berers greivouse, & for length
to the reders tediousse, I thought
it best to omit some parte, not by
cause any thyng was superflu-
ous, or otherwise wryttē then wel.
But for as much as many thyn-
ges mighte bee taken diuersly,
and otherwise then thei wer mēt.
Therefore I haue not admitted
any thyng in too this abridge-
mente, whereby the reader maie
bee iustely offended, nor haue on
the other syde omitted any suche
sentence, that either cōcerned the
title

PREFACE.

title, or that mighte in any parte please or profit the readers. And as Polidore in his boke written in latin doth pretende to replenishe & enriche latin menne with delectaciō and knowlege of thinges delectable & worthe knowlege, not myndyng to derogate either any laudable ceremonies, or to define vpo any matter, now or then beeyng in controuersie: euen so I muche desirouse, accordyng to the litle talent that God hath giuen me, to dooe all menne good, haue translated the sayed booke of Polidore into oure Englishe tounge, to the ende, that also artificers & other persones not expert in latin, might gather knowlege and take pleasure by the readyng therof.

ALTHOUGH this boke be
but

PREFACE.

but simple & vnfitte to be presented to your good master ship, yet it seemed of verie right due to bee offered to you because you haue bene alwayes, as the moste parte of men repozte, and many by experience can testifie, not onely enflamed with desire of knowlege of antiquities, but also a fauorable supporter of al good lernyng and a verie Mæcenæ of all towarde wittes. Wherfoze I dedicate this boke to your Maister ship for the conformitie of the argument beyng to your foresaied desire correspōdent: In somuche as it conteyneth the originall of all ciuill artes and handicraftes and also the inuentoures of all suche ceremonies as bee vled in the chutche. And here plainly maye bee perceiued what the scripture

PREFACE.

pture of **G D D** commaundeth,
what thynges mennes pollicye
haue diuised for the setting furth
of good order, and what hath
crepte in to the congregacion to
the peruerting of our faithe and
seducyng simple people with su-
persticion: as these manyfolde
iwarines of popish religiōs, that
here emōg vs were not long ago
bused, with other papistical bag-
gage. And I tooke it to bee my
bonde dewtie to bestowe the first
frutes of my labours (albeit thei
bee verie slender and rude) after
suche sorte, that thei might be not
oncly a continuall monument of
the speciall loue and mynde that
you haue too further the know-
lege of the trueth and abholishe
ignozaunce, hipocrisie, and all o-
ther like painted holines: but al-
so

P R E F A C E.

So to bee a testimonie of my honest and louyng herte toward all fauourers of good learning, and most specialli toward your Mastershippe, whose worzhie fame mē of pure liuyng and high knowledge doo so extoll, bothe for your alacritie and redinesse in preferring the blessed woorde of God and the sincere letters furthe of thesame, that you nede nothyng the testimonie of my commendacion. Notwithstanding when oportunitie shalbee giuen me, I shall not apere slacke in this behalfe, desirynge you in the meane tyme to take this litle boke into your tuicion, so doyng you shall bolden and encorage me hereafter to employe more earnest labour in doyng some thyng that maye redounde to your perpetuall

PREFACE.

all memoꝛie and renoune : Wai-
ping in the meane tyme for the
long continuance of your
Maisterſhip in health
felicitie & increaſe
of knowlege in
oure lord
to whom be onely ho-
nour for euer.

¶ (S.) ¶





The first Chapter.

The originall of the
Heathen goddess.



What tyme the spirites
of the aire (whom the
Scripture calleth, rulers of this worlde) be-
gan to geue answeres
of Prophecy, out of Ja-
images, made to resemble mortall men,
and by their wicked subteltye, did pre-
tend themselves some tyme, to be of the
nóber of good spirites, somtyme goddess
celestiall, and somtyme the soules of va-
liaunt lordes: thei brought men into such
error & perplexitee, that in shorte space
thei did altogether alienate mēnes har-
tes, from the religion and reuerence of
the very God. And forsomuche as their
spirituall nature is subtile, thei vsur-
ped the name of good angels. For after
the opinion of antiquitie, not onely to
every man, but also to every singuler
place and familie, wer allotted two an-
gels: wherof thone wēt about to endau-
mage vs: the other with al endeuor, stu-
died to profite vs. These inuaded par-
a. j. ticularly

The first booke.

ticularly every house, coueighed them
selves into mennes bodies, and closy in
their entralles, and cilled their health
procured diseases, Aluded their hartes
with phantasticall visions and dreames:
and by suche mischief inforced menne to
repaire to them for help, & inquire their
Oracles and answeres, whiche of pur-
pose had doubtfull vnderstandynges:
lest their ignorance should be percelued.

Darked doubtfull

What men were
deified.

By these receiptfull meanes, thei were
so deified, that sonderly people after di-
uerse sortes chose the goddes, and with
great reuerence worshipped them. For
suche men, as every nacio had attained
any spectall commoditie by, to the fur-
theraunce or garnishyng of their liuyng
or builders of citices, or ladies excellent
in Chastite, or men puissaunt in armes
wer honored for goddes, as the Egipcians
had Isis: the Assirians Neptune,
the Latines Faunus: the Romaines,
Mitrene, Athens Dallas, the Delphi-
ans Apollo, the Grecians Jupiter, the
Assirians Belus, and many countries
had diuerse other goddes, & some which
is shame to speake, worshipped brute
beastes,

Isis.
Neptunus.
Faunus.
Dallas.
Apollo.
Jupiter.
Belus.

beastes, and toke the for goddes, by reason wherof, the Grecians had the opinion, that the goddes had their beginning of men. And thus whē men withdrew their phantasies from imagery, to the sprites inuisible, they perswaded the selves that there wer many goddes, and of no smaller number then mortal men.

Of this varietie of opinions the philosophers, whiche laipng awaie al private and publique affaires, employed all their study in tracping out the truth toke occasiō to dispute of the nature of goddes diuersely. As Thales Milesius Thales. whiche first serched suche matters, said that God was an vnderstandpng, that made and fashioned all thynges of the water, as matter preiact. Pythagoras called hym a liuely mynde, that pearled and passed through all thynges, of whō all liuynge creatures receiued their life: and Cleantes Cleantes. defined God to bee the aire, Anaxagoras esteemed hym to be an infinite mynde, whiche did moue it self, Chrysippus Chrysippus. thought he was a natural power, indued with godly reaso. Some were of the opinion that there was no
a.ij. goddes.

Opinions of the
Philosophers.

The first booke.

Diagoras.

Protagoras.

Epicurus.

Anaximander.

The Egyptians.

Saturnus father
of the Golden.

goddess. As Diagoras and Theodoros affirmed plain that ther was no god at al. Protagoras reported that he knewe no certaintie of the goddess; wherefore the Atheniens banished hym out of their empire. Epicurus graunted there was a god; but suche one as was neither liberall, bountefull, nor that had any regard of thynges: that is to saie, God is no God, but a cruell and unkynd monster. Anaximander supposed the goddess to be bozne, & not to die till after many ages. The Egyptians because of the ancientie of their linage, saie the goddess to haue begon among them, and that thei wer but two & everlasting: the Sunne who thei called Osiris, and the Mone that was named Isis. Notwithstanding Lactancius writeth, that Saturnus was the first father of the goddess, who she begat Jupiter, Juno, Neptune, Pluto & Glauca by his wife Ops. And for the benefites that thei shewed to their subiectes, thei were deified of the. But in suche varietie of opinions, it is a thyng difficile to determine the first offspring of the Goddess, bothe because thei

thei be but vain, and also sprung out of
mortal humanitie, And again to speke
of God, as he is in his supernatural es-
sence, is a thyng daungerous, because
we can neither behold the resplendent
brightnes of his maiestie. With our cor-
porall eyes, nor with any quickenesse of
wit, comprehend his infinite might, as
the Poete Simonides did declare ve-
rie well: for when he was required of
king Hiero, to shewe hym what thyng
and of what sort God was, he desired to
haue one daie respice: whē he asked him
the next daie, he prayed to haue two da-
yes: and so often as the King required
of hym an answer, he increased the nū-
ber of the daies of deliberaciō: the king
mercelyng that he doubled so many ti-
mes the daies, inquired why he did so:
for the more (¶ he) that I consider the
thyng, and muse on it, the more obscure
and intricate it seemeth to me. The whi-
che thyng if the Philosophiers, which
like to blynde warriors, wanderyng in
darknes had doen, thei would not haue
diuised so many lies to offende or displese
their creator. for it is better to be igno

To speake of the
nature of god is
daungerous.

Simonides.

The first booke.

Our God.

vaunt in the truth, then to teach error.
Therefore to conclude (as Macrobie
writeth) there is but one God, subiecte
to no mutabilitie, of all naturall thynges
one eternall, of all naturall thynges
the cause principall, whiche saith
by his Prophet Esay, I am God, afore
me there was no other, neither shal be
after me, wout beginnyng, onely ever
lastyng, of whom Virgil writeth thus.

Heaven and yearth, and the water large:

The bright circle of the heauenly spere:

The spirite all fostereth; and bath ful charge
Passyng through all, to guide it euery where.

What God is.

And Plato saith, there is but one
god, and affirmeth that this world was
created by hym: and was called God,
because he geueth frely to men, al thynges
good and profitable, & is of al goodnesse
in this worlde, the cause principall
fountain and spring.

The .ii. Chapiter.

The principles of naturall thynges.

¶ Be it, it was conuenient to haue
A begon this present treatise of de
clarpyng the principles of naturall
creatures

creatures, and so consequently to haue
expounded the originall of the goddes,
for so muche as they haue their begin-
ning of the same thynges: yet the reuer-
ence that I haue to the true God, whi-
che was afore all other creatures, mo-
ueth me to beginne at hym, as the cause
principall of the rest. Therefore as con-
cerning the causes of thynges, I will
shewe first the mynutes of the Philoso-
phiers that be moste probable, vntill I
come to the truthe selfe. Thales one of
the. viij. wise men of Grece, holdeth opi-
nion that water was matter of all thyng-
ges. Contrary wise Heraclitus an E-
phesian, and Hippasus suppose al to be
procreated of fire, Empedocles saith
the foure elementes were the causes of
thynges, as Lucretius writeth.

Water is cause
materiall.

Fire.
Foure element.

Of water, yearth, aire, and fiery glede:

All thynges naturall duely procede.

Anaximenes thinketh al thynges to
haue their beginning of the aire, Me-
trodorus affirmeth the vniuersal world
to bee eternall, without beginning or
ende. Epicurus one of Democritus dis-
ciples,

Aire.

a. liij.

sciples,

The first booke.

Atomos.

The world was
made of naught.

Plato.

sciples, putteth two causes, Atomos or
Notes, and vacuitie or emptinesse, of
these he saith, the foure elemētes come.
These are the opinions of the Philoso-
phiers, that werme without the know-
lege of God: but (as Moses and Iose-
phus recorde) the scripture concludeth
that God made all thynges of nothyng
in the beginnyng, as saint Ihon saith
all thyng was made by hym. And there-
fore (as Lactancius writeth) let no man
be curious in searchyng, of what stuf-
fe God made these greate and wonderful
workes, for he fourmed them all of no-
thyng, by the power of his mightie
worde. For as Dauid the Prophet spak-
geth, he spake the worde and they were
made, he gaue cōmaundement, and they
were created. Of thesame opinion is
Plato, in his booke called Timæus.

The .iij. Chapter.

The procreacion of man, the diuersities of
languages, and diuision of nations.

Two opinions
of the birthe of
manne.

The moste famous writers of na-
turall histories (as Diodorus re-
cordeth) spake of two sonderly man-
ners of birthe and firste stocke of man-
kind.

kind. For thei whiche contend that the worlde was vngenerate, and without any daüger of corrupcion, saie also that man hath been in a certain perpetuities, without beginnyng. Of this opinion, were Pythagoras, Architas, Xenocrates, and Aristotle with other Peripatetikes, affirmyng that all thynges in the eternall worlde, whiche haue been or shall hereafter come to passe, bee by generacion endles, and without beginning, and haue onely a circuite & course of generacions, wherin bothe the birth and naturall resolucio of thynges may bee perceiued. Other that suppose this worlde had bothe an originall cause of beynge, and shall also sustein an ende by putrefacciõ, hold opinion that man had a tyme of his generacion. For this cause the Egypciis report, that men wer first borne among them, aswell by reason of the fruitfull rankenes of the soyle, and seasonableness of the aire, as because of the Riuer Nilus, whiche for the lustie fatnesse of the slime, doeth procreate diuerse kindes of beastes, and hath in it self natuallly a certain power nutritiue

The 5. opinion.

The Egypcians opinion of man.

The first booke.

Mice ingendred
of the murther.

The Story of
Grammaticus.

Ethiopian's op-
tion of man.
etc.

time. For in the Countrey of Thebais
Mice be ingendred of the murther: wher
fore menne of those parties merueille
much, whē thei behold the fore partes
of theim to the brest, walowe and moue
sensibly in the mire, and the hinder parts
as yet nothing fashioned, but all
out of shape. Neuerthelesse, Psamma-
ticus their kynge, desirping to knowe, in
what countrey men were firste begot-
ten, diuided this meane. He caused two
younge infantes newe borne, to be deli-
uered to his herdmen, to be brought vp
among his cattell, and commaunded
that no man should speake any woorde
to them, because he would knowe what
woorde thei would speake firste. Then
two yere after, when the herdmen ope-
ned the doore, where thei wer nourished
thei stretched out their hāds, and cried
Becos, whiche in the Phrygians lan-
guage, signifieth breade. Thus it was
knowen that the Phrygians were the
eldest linage and first borne. The Ethi-
opians, of this coniecture, thinke them-
selles to bee the first, because no manne
would come out of any other place into
that

that regio, and thei of that partie be by ^{Aborigines.}
 a generall consent called home breade,
 and (as Diodorus saith) it is probable
 that those vnder the Meridional equa-
 tor, should be the auncientest of all. For
 seying the heate of the Sunne drieth vp
 the moysture of the yearth, and hath al-
 so of it self, a power to geue & preserue
 the life of thynges, it is like & the place
 whiche marcheth nerest to the Sunne,
 should bring furth the first liuyng cre-
 atures. For that cause Anaximander ^{Anaximander.}
 taught, that men firste sprong of water
 and yearth, warmed with liuely heate.
 Empedocles in a manner confirmeth the
 same, where he writeth. that euery par-
 ticular meher was seuerally made and
 proportioned of the yearth (as a mother)
 and so to haue been compacted and con-
 glutinated by heate and moysture into
 the perfect figure and shape of a man.

Democritus thinketh menne were ^{Democritus.}
 firste made of water and Mudde, tem-
 pered together. Zeno Judgeth the ^{Zeno.}
 cause of mankynde to haue proceeded
 of the newe worlde. And menne too
 bee onely begotten by the ayde and
 comfo:t

The first booke.

Page.

God made man.

And the first man.

Exposition of
the first booke.

effort of the diuine fire, that is the pro-
vidence of God. As for the Poetes, some
say how man was made out of soft clay
by Prometheus, some saie that thei
sprong of the hard stones that Deuca-
lion and Pirrha caste, and thus muche
is of the vain opinions of Gentilitie.
But to speake the truthe (as scripture
teacheth) the beginnyng of man was in
Iury. For God whē he had finished the
worlde, did create the first man Adam,
of the perth of the field of Damasco, as
some thynke. Thus Adam made by god
marrying his wife Eue, was authour &
beginner of the whole posteritie and li-
nage: but forasmuche as God fourmed
but one man, and indued hym with one
kynnd of speche onely, to vtter & declare
the thynges that he conceiueth in his
mynd: men perchaunce will merueile,
what the cause should be, that there be
at this date so many diuerse languages
that accordyng to the varietie of coun-
tries, there be sondry speeches. And ther-
fore I thought it conuenient to shewe
the occasiō of the same. What tyme Ne-
roth the sonne of Cham, that was sone
to

The first booke. Fol. viij.

to Noe, after the vniuersall floud, w^{ch}te
about to withdraue men (whiche dread
the danger of drowning) from the feare
of God, supposyng all their hope to co- *Religion:*
sist in their owne might and power, per- *Habitation:*
swaded them to builde a towre of suche
altitude, that the water should not bee
able to ouerflowe it. Whylest thei were
thus earnestly occupied about their en-
terpryse, God diuided their speeches in
suche sorte, that one of theini could not
perceiue another, by reason of the dis-
cord and disagreeing of their languages
And thus began the diuersitie of toun-
gues that wee vse and haue now. The
same occasion was, that the posterities
of Noe were dispersed and scattered as
broad. For when one could not vnder-
stand anothers language, it came to passe
that euery man departed into sonder
prouinces and countries, and there na-
med places, wherof thei had the gouer-
nance, and also cities, whiche thei buil-
ded, after their owne names, as Euse-
bius testifieth. The sonnes of Noe wer *Division of
nations.*
Sem, Cham, and Japhet. The issue of
Sem was Elam, wherof the Elamites
came.

Sonnes of Noe

The first booke.

ppp.

effort of the diuine fire, that is the prouidence of God. As for the Poetes, some say how man was made out of soft clay by Prometheus, some saie that he sprong of the hard stones that Deucalion and Pirrha cast, and thus muche is of the vain opinions of Gentilitie.

God made man.

And the first man.

But to speake the truthe (as scripture teacheth) the beginnyng of man was in Iury. For God whē he had finished the worlde, did create the first man Adam, of the perth of the field of Damasco, as some thynke. Thus Adam made by god marryng his wife Eue, was authour & beginner of the whole posteritie and lineage: but forasmuche as God fourmed but one man, and indued hym with one kynd of speche onely, to vetter & declare the thynges that he conceiueth in his mynd: men perchaunce will merueile, what the cause should be, that there be at this date so many diuerse languages that accordyng to the varietie of countries, there be sōdyr speches. And therfore I thought it conuenient to shewe the occasiō of the same. What tyme Methuselah the sonne of Cham, that was sone to

Manuscript of
the first booke.

The first booke. Fol. vj.

to Noe, after the vniuersall flood, wth
about to withdraue men (whiche dread
the danger of drowning) from the feare
of God, supposyng all their hope to coⁿ
sist in their owne might and power, per
swaded them to buyld a towre of suche
altitude, that the water should not bee
able to ouerflowe it. whylest thei were
thus earnestly occupied about their en
terpryse; God diuided their speeches in
suche sorte, that one of theim could not
perceiue another, by reason of the dis
cord and disagreynge of their languages
And thus began the diuersitie of toun
gues that wee vse and haue now. The
same occasion was, that the posterities
of Noe were dispersed and scattered as
broad. For when one could not vnder
stand anothers language, it came to passe
that euery man departed into sonder
prouinces and countries, and there na
med places, wherof thei had the gouer
nace, and also cities, whiche thei buil
ded, after their owne names, as Euse
bius testifieth. The sonnes of Noe wer
Sem, Cham, and Japhet. The issue of
Sem was Glam, wherof the Glamites
came.

Meligion:

Habitation:

Division of
nations.

Sonnes of Noe

The first booke.

Au-
thours of the
names of Coun-
tries.

came. Assur, of whom the Assirians wer
named; Arpharad was au-
thour of the
Arabians, and Lud of the Libians: the
children of Cham were thus, that nas
med the Ethiopias, and Mesre the be-
ginner of the Egipcians. Chanaan, of
whom the Cananites had their name:
the linage of thus was Seba, wherof
the Sebees came, and Eusla au-
thor of
the Euelites. And semblably we muste
beleue that of theim, came all other na-
tions and people of the worlde, whiche
bee now in so greate number, that thei
cannot easily be nombred and compted.

The .iiij. Chapter.

The begynnyng of Parage, and
sundry ryghtes of the same.



And, after that he had fully
accomplished, and perfectly
polished the worlde, and the
rest of his creatures, wer in
their kynde consummate, then
(as Moses teacheth) he made man last
of all, to be Lorde and souereigne of the
whole body of the worlde, as one to whō
the other his worke should bee subiecte
in obedience, because he was fashioned
after

The first booke Fol. viij.

after his owne likenes. And lest so woꝝ
 the creature should by death perishe,
 or the worlde might want his gouernor
 and ruler, it liked hym to make woman
 out of the body of man, and so with the
 bonde of Matrimony, combined theim
 together, that thei should not liue af-
 ter the maner of brute beastes: therefore
 hath GOD toynd Adam and Eue in
 marriage in Paradise, afore thei knewe
 synne, that by the congregation and com-
 paignie of these twoo sexes and kyndes
 their issue might bee enlarged and re-
 plenishe the whole worlde. In this sort
 was Matrimonye instituted, albeit an-
 tiquities feigneth Cecrops King of the
 Athenians to haue ordeined Matrimo-
 ny, for whiche cause, he was reported
 to haue had twoo faces. But all coun-
 tries did not entre like bond of Matri-
 monie, neither kept it after one fashion.
 For the Numidians, Egyptians, Indis-
 ans, Hebrewes, Persians, Parthians
 Thracians, and almoste al the Barba-
 rians, euery one accordyng to his sub-
 staunce married wifes, some .x. some mo.
 The Scythians, the Stoickes, & Athe-
 nians

Institution of
 Wedlocke.

Marriage beganne
 in Paradise.

Cecrops.

The manner of
 diuerse nations
 in Marriages.

The first booke.

Massagites.

Arabians.

Punishment for
adultery.

niens, vsed their children and wives in
commo, and occupied with them abroad
openly like beastes. The Massagites
married euery one a wife, but thei vsed
thelm commonly. Among Arabians it
is the maner, that all kynsmen should
haue but one wife, and he that came to
medle with her, should set his staffe at
the doore: for their custome was to beare
a staffe, albeet she lape euery night by
the eldest: by this meanes thei were all
brethren. An adulterer was there con-
demned to death, whiche was percei-
ued by this, if he wer of another family
or kynred. Where chanced on a tyme
a straunge thynge, worthy to be had
in memory, there was a certain kynnes
daughter of excellēt beutie, whiche had
xv. brethren, that loued her all intierly
well, and vsed therefore one after ano-
ther, to resort and compaign with her:
she began by suche daily dalliaunce, to
be wepy of their wanton compaign, and
deuised this feacte, she prepared staues
like her brothers staues, and by and by,
as one was gone, she sette a staffe at the
dooze like to his, and by that deceipt the
other

other when they came to the doore, sup-
 posing one to be within pleased no fur-
 there: it fortuned on a day when they
 were all together in the court, one of
 them departed from the other and re-
 paired to her house, and when he espied
 a staffe at the gate, thinking it to be
 some aduouterer, for he was assured
 that he lefte his brethren in the court,
 he ranne to his father and accused his
 sister of aduouterie: but when the mat-
 ter was known, it was perceiued that
 he had falsely sclandered her. The as-
 sirians and the Babilonians bought
 their wyes in open market at a com-
 mon pryce, whiche custome among the
 Saracens and Arabiens yet still re-
 mayneth. The Masamones when they
 be first married, vse to suffer their wives
 the firste night to lye with all her ge-
 ntes, in the worship of Venus, & from
 thencefurth they kepe theselues chaste,
 and pure of lyping. A certaine people
 of the Carthagiens, whiche border on
 Egypt, were wont to offre such maidens
 as should be married to the kynge of that
 regio, to a floure whom it pleased him.

The first booke.

The bte of
Scotland.

Malcolme kynge
of the Scottes.

Synge liures.

Deuorcement.

Spurius.
Defullius.

In Scotland also the vsage was that
the Lorde of the soile should lye with
the hyde afore her husband but for so
muche as it was vncompting to be fre-
quented among Christians, their kynge
Malcolme the thirde of that name a-
bout the yere of our Lord. M. xcix. dyd
abolishe that beastly abhominatio, and
ordeined that euery mayde should geue
the Lorde for the redemption of her
mapteynde a crowne of golde. Some
people liued synge, as certain nacions
called Ciste & Gtleni among the Bre-
tunes, whiche did abhorre the calamities
& trouble in Mariage. Wedlocke
was obserued syncretelie and reuerent-
ly of the Romaines tyll deuorcement
began, whiche although it be an occa-
sion that women should more earnestly
kepe theyr chastetie, yet oure religion
doth scarcely permit it. One Spurius
Defullius, the yere after the cite was
founded. A. A. A. A. xxiij. (Marcus
Pomponius and Catus Papirius be-
ing Consules) firste sued a deuorce
from his wyfe, because she was barren:
for whiche facts albeit he assumed o-
penly

penly also: the censoures that he dyd
 it because to haue yllue, yet he was
 among the common sorte euill spoken
 of. This decre of diuorcing was taken
 out of the lawes of Moyses, which made
 the first constitution of that matter, yet
 was there this difference, for by Moyses
 it was onely lawfull for the husband to
 forsake his wife, but the Romanes de-
 cret gave them bothe lyke libertie.

The rites of Marriage were diuers in
 Rome, the maner was that two chil-
 dren should leade the bride and another
 bare afore her a torche of whyte thorne
 in worthyppe of Ceres, that like as she
 with fruites of the pearth doth nourish
 menne: so the newe bride lyke an house-
 wyfe shoulde bring vp her children.
 Whiche maner is vsed in England, say-
 yng that in steade of the torche, there
 is borne here a cup of siluer or golde
 before. A garlande also of corne eares
 was set on her heade: or elles she
 bare it in her hande, or if that were not,
 when she came home wheate was sca-
 tered abroade ouer her heade in token
 yng of plentie and fruitfulnessse.

b. ij. Also

Wofen of beine
 deuorced.

Rites of mar-
 ges.

Eye and water
geuen in token
of chastitie.

Mapes of Ro-
me and Grece.

Mapes of Ro-
me and Grece.

vxor ab vn-
gendo.

Creation of I-
delatry.

Also afore she came to beare to her hus-
bande eye and water were geuen her;
whiche haue power to purifie & cleanse:
signifying thereby that she should be
chast and honeste of her body. There
were besides these deuorities whiche
the Iouit. The mapes of Grece and
Rome (as it maye appeare by Homere
and Catullus.) vsed customablie to
gyrd their pteuitie with a lase or swats
hell till the day of their mariage. The
Wyde appointed the postes of the
doores with swynes grease, because
she thought by that meanes to driue a-
waie all misfortune, wherof she had her
name in Latin. Neither myght she
step ouer the thre hold, but muste be
borne ouer, to declare that she loseth
her Virgauntie vnwillingly; with ma-
ny other superstitious ceremonies whiche
be to long to reherse.

The .v. Chapter.

The institution of religion and who worshipped
goddess by the with sacrifice.

IT is no doubt but men, whiche at
the fyrste without any gouernour
ledde an vplandish and a rude ma-
ner.

ner of ipse, byd highlye auance in ho-
 noure and praises their firste kynges:
 and by the perswasion of the deuil, ey-
 ther for their wonderful manlines and
 vertue, or to flatter the condicion of
 their dignitie, or for some special bene-
 fite that they receiued by them, magni-
 fied them as goddes. Wherby it came
 to passe that kynges, being welbeloued
 of their people, leste a great desyre and
 feruentnes of them selues among their
 subiectes & posteritie: by reason wher-
 of men made Images of them, to take a
 comfortable pleasure of the beholding
 of them: Afterward because to enco-
 rage men to vertue and cheualry, they
 reuerenced them as goddes, for euery
 valiaunt courage would with more a-
 lacrite enterpryse daungerous aduen-
 tures for the common weale when they
 percepued the noble actes of worthy
 and puissant men, to be recompensed
 with honoure and laude of the immor-
 tall goddes. Thus temples beganne
 first to be buyled, and newe seruice of
 the goddes, by the ordinaunce of Me-
 lissus, in the tyme of Jupiter, or not
 long

Images of hy-
scs.

Polixenus.

Belus.

long agoe. Albeit that the truth & ver-
ry original may be absolutely knowen,
let vs appoint the custome of Idolatrie
to haue begonne in the tyme of Belus
kyng of the assirians, which reigned in
the thye M.C. lxxx. yere of the world,
whome the Babylonians fyrst wor-
shipped for a God, and set vp an Imas-
ge of him and therfore they that thinke
Idolatre hath endureth from the be-
gynnyng of the worlde are deceyued.
Herodotus saith that the Egyptians
fyrst buylde altars, temples, Imas-
ges and made sacrifice to the goddes,
and after taught them to straungers:
Some suppose that Mercurie shewed
with what ceremonies goddes should
be honoured, some saie it was deuised
by kyng Numapompilus.

Ethiopians.

Diodorius thinketh that the Ethio-
pians dyd institute the rytes of sacri-
ficing to the goddes, which thyng Ho-
mere in his Ilias witnesseth, when he
tellethe how Iupiter & the other goddes
went into Ethiopia to the oblations
that were customably made there, and
also repared thither to seele the fra-
grant

grant odours, that perfumed from the sacrifices. And the Ethiopians received for a reward of their holynes, that they should neuer be conquered, but euer live in libertie, without any bondage. Lactantius affirmeth, that Melissus kpng of Crete dyd first sacrifice, and ordeined other solemne rites in the ceremonies of their goddes. In Italy Janus and his sonne Faunus appointed sacrifices to Saturne, & after them kpng Numa set vp a newe religion. Cadmus out of Phenice, and Diphæus out of Thrace brought fyrst into Grece the misteries, solemnities, dedicatynge of Images and hymnes of their goddes.

Albeit Herodotus sayeth that Cecrops kpng of Athens sette all suche constitucions and ordinaunces out of Egypte into Grece, and first inuocated Iupiter, founded Images, set vp alters, and offered sacrifices, that were neuer sene before in Grece. But to god almighty, whom we Christians honor and serue Cain and Abel fyrste offered, and Enos fyrste called vpon the name of God.

How he founde the letters, and the number of them.

Letters.



Letters, wherein is contained the treasure of memorie, and by whom thynge notable be preserved in frethe remembraunce, after the opinion of Diodorus, were found by Mercury in Egypt, yet some saye one Menon an Egyptian diuised them, but in steade of the letters they of Egypte vled to signify & declare the ententes & conceytes of their myndes by the figures of beastes, fishes, foules, & trees Plinie saith, he euer thought that the Assyrians recogitated the letters, whiche Cadmus brought out of Phenicie into Grece, whiche were but .xviij. in number. A. b. c. d. e. g. i. l. m. n. o. p. r. s. t. v. to these Palamedes added in the battaill of Trope other .iiij. f. h. q. u. Simonides found as many t. z. n. w. whose power is conteyned in our letters, Aristotle sayeth there were. xviij. of the olde α. β. γ. δ. ε. ζ. η. θ. ι. κ. λ. μ. ν. ο. π. ρ. σ. τ. υ. φ. and that Epicarmus put to the other two, θ. and ω. Thermanus supposeth he put

Diodorus.

Menon.

The Egyptians
lett. xij.

Plinie.

Cadmus.
founde. xvi.
letters.

Palamedes ad-
ded foure let-
ters.

Epicarmus.

put to Y. Herodotus writeth how that
 the Pheniciens that came with Cadmus.
 mus to enhabite Thebes, brought let-
 ters into Grece, whiche were neuer
 sene in vse there afore time. Some
 thinke the Ethiopians inuented them,
 and then taught them to the Egyptians,
 that were one of their prouinces. But
 Eumolpus telleth vnfaignedly that Eumolpus.
 the beginning of letters did procede of
 Moses, whiche repgnyng long afore
 Cadmus daies, taught the Jewes the
 letters, and thence the Pheniciens re-
 ceued them, and the Grekes lerned of
 them. Whiche thynge is conformable to
 the sayng of Plinie afore rehersed, for
 Iury is a part of Siria, and the Jewes
 be Syrians, Neuerthelesse I finde by
 Josephus that writynge was afore Noe.
 his flud, for the sonnes of Seth wrote.
 in .iij. pyllers, one of bricke and ano-
 ther of stonne, the science of Astrono-
 my, whereof that of stonne, in the tyme
 of Josephus remained in Siria. Philo
 ascribeth the inuention of them to A-
 braham, whiche was elder then Mo-
 ses, albeit I had rather assigne to Ses-
 thes
 Sonnes of
 Seth found
 the letters.

The first boke.

thes childzen the beginning of writing.
As for the Hebrue letters whiche he
nowe, after the mynde of saint Jerome,
were but newly inuented, and deuised
by Esdras: for afore that tyme the He-
brues and Samarites vsed all one cas-
ters and print of their letters.

Hebrue letters.

The olde Greke letters the same that
the Romaynes vse now, as Plinke cō-
sisteth by a certain brassen table that
came from Delphos, whiche was dedi-
cated and hanged vp in a librarie in the
temple of Minerua at Rome in his ti-
me. They were brought into Italy by
Euander and the Archadiens whiche
came into Italy to enhabite there as
Duide telleth in his boke De fastis.

Euander brought
the letters into
Italy.

The Petrurians had also a fourme
of letters by them selves, wherin the
youth of Rome was instructed as well
as in the Greke letters, whiche one
Demaratus a Corinthian taught the
Petrurians. And like as the Grecians
had enlarged the nōbre of their letters,
so the Italpans folowynge theyr exam-
ple put to theirs, f. h. q. r. p. z. h. which h,
is no letter, but a signe of aspiration f.
they

Demaratus
taught the Pe-
turians letters.

The first booke. Fo xiiii.

they receyued of the Acolians, whiche ^{The letter f. was taken of the Acolians.} both emōg the olde Romanes and Acolians had the same sound and pronun-
ciacion that p. with an aspiracion hath,
whiche we vse in wrytyng Greke wordes.
And afterward Claudius Cesar, as Quintilian writeth, appointed that
it shulde be taken in the place of v. con- ^{f. for u. conso-}
sonāt as fulgus for vulgus, first for vis- ^{nant.}
rit: And euen so oure Englishmen vse
to speake in Estere, for they saie fine-
ger for vineger, seale for beale, & con-
trawise a bore for a fore, vours for
fours: And by processe of time it was tra-
sed for ph. in Latin wordes k. was bor-
rowed of the Grekes, but no good auer-
toun vseth it in wrytyng Latin q. was ^{q. letter.}
addē because it hath a grosser sounde ^{r. letter.}
then c. The letter r. we had also out of
Grece, although (as Quintiliane iud-
geth) we might well forbear it, in so
muche that they vset for it ether t. s. o.
g. s. Likewise p. & z. were set from the
Grecians and be vset of vs onely to
wryte Greke wordes.

The viij. Chapter.

Of the Inuencion of Grammer.

Nexte

Next the letters, the iuuent;
 on of Grammar must ordina-
 rily succede both because it is
 the foundation and ground
 wheron all other sciences rest: and also
 forasmuch as it taketh the name of let-
 ters: for Grammar in Breke signifieth
 a letter in English: Gramer is an art
 that both consisteth in speaking and writ-
 ting without faulke so that euery word
 haue his due letters; and is diuided, af-
 ter the minde of Quintiliane, into two
 partes: the waye to speake congruite,
 and declaring of Poetes. As Tully
 writeth, there is required in Grama-
 rians, the declaration of Poetes, the
 knowlege of histories, expolition of wor-
 des, and a certaine utteraunce of pro-
 nunciation. It had the beginnyng of
 marking & obseruyng what was moſte
 fette or vsuſtting in communicacion;
 which thyng meane counterſetting in
 their ſpeache made this arte, euen as
 the theoricke was perceiued. For it is
 the duetie bothe of Grammarians, and
 oratours to haue a regarde and respect
 howe to ſpeake. Hermippus ſayeth
 that

Two partes of
 Grammar.

that **Epicurus** first taught the art of **Grammer**, and **Plato** esteemed and per-
 ceued first the commoditie and profit
 of it. In Rome it was nothing esteemed
 till one **Crates Malotes** was sent by
 being **Attalus** to the senate to teache it
 betwene the second and third battailes
 of **Bunthe**, a litle afore the death of **En-**
nus the Poete. It is of al other scienc-
 es the mooste speciall; for it sheweth a
 meane and was to attaine al the rest of
 the faculties and artes. Neither can a
 man come or attaine to any excellencie
 in any art, onlesse he haue first his prin-
 ciples of **Grammer** perfectly knowne,
 and thoroughly perceiued.

Therefore in olde tyme **Gramariens**
 were called iudges and allowers of all
 other wyters, and for that cause they
 were called **Critici**.

In this excelled **Didimus** and **An-**
tonius Gniphio, whose schole **Marcus**
Cicero resorted vnto diuerse times af-
 ter his affaires of the law were ended:
Nigidius, **Figulus**, **Marcus Varro**,
Marcus Valerius Probus, and the
 arrogant **Dalemon** with many other.

Epicurus
 taught **grammer**
 first.

Crates taught
grammer in
 the
 me.

called **critici**
 for that cause

Antonius
Gniphio a scho-
 lemaſter.

the
 to

The first booke.

In the which Aristotle, Aristotle
and Theophrastus were chiefe.

The first Chapter.

Of Poetrie, and sundry kindes of the same.

Poetrie.



Poetrie is a goodly arte:
aswell because no other
discipline can bee percei-
ued, excepte a manne sus-
die it vehemently, for it
comprehendeth al other sciences: as for
that where other faculties be deuised
by the pteguance of mannes witte, this
art onely is geuen of nature by a diu-
ine inspiracion, without which Democ-
ritus affirmeth they could neuer be
excellente Poete: for it proceedeth not
of art or preceptes, but of a natural in-
spiration, and spirituall power. And
therfore Sumus called Pottes holy,
because they be by a speciall preroga-
tue commended and prayled to vs of
God. The beginning of this arte is
very ancient and as Eusebius saith,
it flourished fyrste amonge the Hebrewes,
that were long afore the Grekes, for
Moses the great capitaine of Jewes,
what time he led the out of Egypte into
the

Pottes be called
holy of Sumus.

Of the nature
and kindes of
Poetry.

Potes.

The first booke. Fo. xvi

the land of promise, passing thre sea,
which by the power of God gaue place
to the; inspired by the holy ghost made
a song of Hexameter verses, to render
thanks to God for that benefite.

And David the holy Prophete of ^{David.}
God, after he was dispatched of all his
affaires in warre, and escaped the as-
sauiltes and daungers of treason, ly-
ving in great peace, deuised many pleas-
saunt balades and tuneable Hymnes,
of the praise of God in sundery kindes
of Meter. For as saint Jerome saith,
the Psalter of David goeth in as good
nombre and measures, as eether the ^{The psalter of}
Grecke Planudes, or the Latine Pro- ^{David.}
ractus, sometime in Alcaeus numbers,
sometime in the meter of Dappho, som-
etime with halfe measures. What is
goodlyer then the song of Moses in
Deuteronomie & of Elaias: more au-
rist then Salamb: more perfecte then ^{Salomon.}
Job: And we may worthely ascribe the ^{Job.}
inuencion of it to the Hebrewes, but in
deede Oupheus and Linus, and after
them Homere and Hesiodus did spise ^{Orpheus.}
polpthe and adorne the arte with all ^{Linus.}
kindes

as to almightie God.

Of Metres there bee diuerse kin-
des that hath their name, either of the
thyng that is describ'd therein, as he-
roicall Metre is so called, of the val-
aunt dedes of armes of noble men, that
be contained in it, whereto also Apollo
gaue his oracles, therefore Plinie saith
we haue that Metre of Pithius Dia-
cle: or of the inuento: as Aesclepiadical
or of the quantitee of Iambus, because
it standeth of a short and a long, whiche
Archilocus founde first, or of the number
of fete, as Grameter and Pentameter,
whiche is also called Elegiacall the she-
pherdes songes, Daphnis the sonne of
Mercurie founde, and other diuised o-
ther songes, whiche I let passe, for my
purpose is onely to speake of the inuen-
tors of the Meter, and not to persecute
the particulars.

Diuerse kindes
of Meter.

Heroicall metre.

Archilocus founde
Iambus.

Daphnis founde
the Shepherdes
Carolles.

The .ix. Chapiter.

The beginning of Tragedies, Come-
dies, Satires, and other comedies.

Tragedies and commodities, had
their beginning of the oblations
(as Diodorus writeth) whiche
c.). in

Tragedies.

The first booke.

in old time men deuoutly offered for their
fruites to Bacchus. for as the alters
were kindled with fire, and the Gote
laid on it, the Quire in honor of Bac-
chus, song this Meter called a Trage-
die. It was named so, either because a
Gote, whiche in Greke is called Tra-
gos, was the reward appoynted for him
that was authour of the Song, or be-
cause a Gote, whiche is uoyfull to the
Mines, whereof Bacchus was first in-
uentour, was Sacrifice to Liber: Or
of the groundes or dregges, whiche in
Greke is called Tryx, with the whiche
Trage Players, vsed to paint their face,
afore that Eschilus diuised visers. The
beginner of thein, after the mynde of
Horace, was Thespis: albeit, Quinti-
lianus saith Eschilus set furthe the firste
openly Tragedies afore any other, So-
phocles and Euripides, did furnishe
thein moze galantly. In Rome Titus
Andronicus made the firste Tragedie,
wherein Accius, Pacuius, Dindius,
and Seneca excelled. The Comodies
began what tyme (the Atheniens bee-
yng not yet assembled into the cite) the
youth

Trage.

Trage.

Trage was found
by Eschilus.

famous tra-
gedies.

The first booke. Fol. xviij.

youth of that countrey, vsed to sing so
lemne verses at feastes, abrode in the
villages and high waies, for to get mo-
ney, thei were so named of the Greke
woorde Comos for a banketting, or Co-
me a strete, and Ode a song. Albeit it is
vncertaine among the Grecians who
found it first. In this kynde of writyng
Aristophanes, Eupolis and Cratinus
bare the price: of the Romaines, Liui-
us Andronicus founde it first. In a tra-
gedie noble personages, as lordes, Du-
kes, knyghtes and Emperours be brought
in, with an high stile. In a Comedie,
amorous daliance, matters of loue, and
despoynting of maidens bee conteigned.
Heuines is appropriated vnto a Tragedie
and therefore, when kynge Archilaus de-
sired Euripides, to write a Tragedie of
hym, he denied it, withyng that neuer
suche thyng shoulde chaunce to hym, as
shoulde bee worthy of a Tragedie, for it
hath euer a miserable ende, and a Co-
modie hath a ioyfull ende. A Satyre is
a Poesie, rebukyng vices sharpe, not
regardyng any persones. There bee
twoo kyndes of Satyres, the one is
c.ij. bothe

ἵαμιθ.

ἵαμιθ.

ωδῆ.

a Tragedie.

a Comedie.

Archilaus.

a Satire.

Twoo kindes of
Satyres.

both among the Greekes and Romanes
of ancient tyme vsed, for the diuersitie
of Meters, muche like a Comodv, sa-
ying that it is more wanton. Demetri-
us of Tharsus; & one Menippus a bod-
man, whom Marcus Varro did coun-
terfeit, wer written in this kind. The
secod manner of Satires is very railing
onely ordeined to rebuke vice, and deu-
sed of the Romanes, vpon this occasiō
when the Poetes, that wrote the olde
Comodies, vsed to handle for their ar-
gumētes, not onely fained matters, but
also thynges dooen in verbe, whiche al-
though at the firste, it was tollerable;
yet afterwarde, it fortunēd by reason
that thei inueighed so liberally, & lar-
gely, at their pleasure, against every mā
that there was a law made, that no man
should from thencefurthe, reprehend a-
ny man by name. Then the Romanes
in the place of those Comodies, substi-
tuted suche Satires, as thei had newly
imagined. Then also began the newe
Comodv, whiche concerneth generally
al menne of meane estate; and hath lesse
bitternesse and railing, but more plea-
sauntnes

Libertie of the
old Satire.

Arche Comodie

countnes and pastyme for the auditors.
Of this Menander and Philemon were
aucthors; whiche alwaged all the crab-
bednesse of the old writpnges. Of them
learned Licinius, Mevius, Plautus, &
Terencius, the fourme to compile Co-
modies, albeit (as Quintiliane saith)
thel ynneth attained to the least porciō
of their patrone, because the latin tong
is not so fit to receiue the ornāmentes of
eloquencie, as the Greke tong is. The
Satires had their name of vplandishe
Goddess, that were rude, lasciuious and
wāton of behauor. In this forme of wi-
tēng Lucilius Horacius, Persius, Ju-
uenalis, obtained greate fame & praise.

Menander.

Satires where-
of thei were na-
med.

The .x. Chapter.

The reuelers of Histories,
Wits and Rhetorike.



Histories of al other writin-
ges, be moſte commendable
because it informeth al ſor-
tes of people, with notable
exāples of liuēg, and doth
excite noble men to inſur ſuche actiuite
in enterpriſes as thei read to haue been
doen by thei auncestors, & alſo diſcora-
geth

212 101 The first booke

geth and deborteth wicked persons frō
acceptyng of any heinous dede or crime.
knowyng that suche actes shalbe regis-
tered in perpetuall memoire, to the
praise or reproche of the doers, accord-
yng to the desert of their endeoures.

Cadmus wrote the
story of Minus.

Polus writeth, that Cadmus Milesi-
us, first wrote histories among the Gre-
cians, whiche conteigned the gestes of
Atrus King of Persiam. Albert, Josef-
phus supposeth it to bee more probable

Polus wrote the
story of Minus.

that Histories were begon by the olde
writers of the Hebrews, as in the tyme

Polus wrote the
story of Minus.

of Moles, whiche wrote the liues of
many of the best Hebrewes, and the crea-
cion of the world: or els to the priestes
of Egypt and Babylon, for the Egipci-
ans and Babylonians, haue been of lo-
gest continuance very diligent, in set-
tyng furthe thynges in writyng, in so-

Polus wrote the
story of Minus.

much, that their priestes wer specially
appoynted to apply themselves to that
purpose, of puttynge in writyng suche
thynges, as were worthy to bee had in
memoire. As concernyng the firste writ-
ters of Prose, I cannot hold with Poly-

Polus wrote the
story of Minus.

nie, whiche saith Phereclides a Syrian
wrote

The first booke. Fol. xx.

Wrote first Hystorie, in the tyme of King
Sirus. for it is no doubte, but he that
wrote Hystories, wrote also Hystorie first ^{1010.}
and Phereclides was long after Moses
whiche was. vs. L. lxxviii. yeres afore
Joathan kyng of the Jewes. In whose
tyme the Olimpiades began, and this
Phereclides (as Eusebius writeeth) was
but in the tyme of the first Olimpiade.

Of the Grecians Xenophon, Thucydides, ^{Greek Historians.}
Herodotus, Theopompus, florished

moste in writyng Hystories of the Ro- ^{Latin Historians.}

maines, Titus Livius, & Caius Crispus
Salustius with diuerse other, were
had in high estimacion. Afore that tyme
thei vled Annals or Chronicles, which
contain onely the yeaes and factes of
euery daie seuerally. The first office of
an Hystoriographer, is to write no lye,
the second, that he shal conceale no truth
for fauor, displeasure, or feare. The per-
fection of an Hystorie, resteth in matter
and woordes. The order of the matter
requirith, obseruance of tymes, dis-
criptions of places, the maners, lifes of
menne, their behauiours, purposes, oc-
casions, deedes, saynges, casualties,
c. liij. acheuynge,

The first booke

acheupuges, and finishpuges of thinges
The tenor of the wordes, asketh a brief
perspicuite and sincere truth, with mo-
derate and peaceable oymantes.

Rhetorike.

We maie be sure, that by and by af-
ter men were fourmed, thei receiued of
God the vse of speache, wherein what
tyme thei perceiued some wordes to be
profitable, & some hurtfull in vtterpug
of theim: thei appoynted and gathered
an arte of speache, or cōmunicacion cal-
led Rethorike. Whiche (as Diodorius
doth saie:) was inuented by Mercurie:
but Aristotle affirmeth, that Empedo-
cles was first author of the Oratoriall
Arte. In Rome this feate of eloquence
was neuer forbidden, but in processe (as
it was perceiued to bee profitable and
honest) was had in such estimacion, and
so many, partly for their defence, partly
for gloze and ambition, employed thei
studies in it with suche induor, that ve-
ry many of the ignobilitie wer promo-
ted into the degree of Senatours, and
atcheued muche worship by it. Cozar,
and Thilius, beyng Siciliās, gaue first
preceptes in wytypug of this sciece. And
their

Mercurie.

Empedocles.

Cozar and Thi-
lias gaue rules
of Rhetorike.

The first booke. . . Pol. xxi.

their countreman Leontinus Gorgias,
 succeeded the Demosthenes of the Gre; Demosthenes.
 cians was principall, of the Romaines
 Tullius Cicero had no felow. Now as
 touchyng the effect & proprietie of it, ther
 be in it (as Cicero writeth) five partes, Cicero.
 first to inuent stiffe of matter to speake
 then formally to order his deuises, nexte
 to polishe it, & furnishe it with elegance
 of termes, & picked wordes: and to haue
 it in perfecte memorie, and last of all, to
 utter it with comely gesture, in suche
 sorte that it delight, for the convenient
 treatablenesse thereof, doth teache, and
 plainly declare the thyng, and moue af
 fectiōs of pittie and fauor, in the hartes
 of iudges, or if the cause permit, or time
 require, to excite a chearfull laughyng
 and abandone graue seueritie. In ter
 mes of them that practise this facultie,
 we haue this differece: we call hym that
 defendeth matters, and pleadeth causes
 an Oratour. A Rhetoricien, is he that
 teacheth or professeth to be a scholema
 ster in that art. A declamatour is he that
 is occupied in feined causes, either for
 his owne exercise, or to instructe other
 thereby.

Cicero.
 Orator of Rha
 thoricien.

Orator.
 Rhetoricien.
 Declamatour.

The first booke.
Shereby.

The .xj. Chapter.

Who found Musike, and what effe-
cacie it is of in humane affaires.

Pyphous.



Musike, by the testimonye
of auncient Poytes, is ve-
rie antique, for Orpheus
and Linus bothe borne of
the linage of the goddes,
were very excellent Musicians. And be-
cause thone by the sweetenesse of his ar-
monie; dilited and modified the grosse
hartes, and rude myndes of men, it was
feined that he made the wilde beastes, as
Lions and Tygres to folowe hym; and
the praispunges of Goddes valiaunt po-
wers, and deedes of Armes of Lordes,
were vsed to be song with Lutes at the
roiall feastes, as Iopas in Virgill and
Demodocus in Homere beare witnes.

Finders of Mu-
sike after Diocete
saythours.

Dionysius.
Zerhus.
Amphion.

The finders of Musike, as Plinie
suppoeth was Amphion the soune of
Iupiter by Antiope. The Greeke as-
cribe the finding of it to Diodorius.
Eusebius saith, that Zerhus and Am-
phion, whiche were in Cadmus daies,
invented Musike: Solinus contendeth
that

The first booke Fol. xxii.

that the studie of this Arte came out of
Crete, and was perceiued by the rpn:
gng and Myll sounde of Masse, and so
brought and traduced into nōbers and
measures. Polibius affirmeth that it
came from the Archadiens, which haue *Archadiens.*
an exceedng impude to that science, and
Diodorus writeth that Mercury found *Mercurie found*
the Concordes of singng. Albe it, it is *the Concordes.*
like that these onely wer þ first letters
out of it in Grece of late tyme, for Jo:
sephus telleth that Tubalcain an He: *Tubalcain.*
būte the sonne of Lamech, whiche was
many ages afore them, vled muche to
sng to the Psalterie and Lute, not:
withstandng, who was firste procurer
of it, and when it was founde, it is pet
vncertain, for it semeth to haue been
geuen of nature to mankynde at the be: *Nature gaue*
ginnng, for a speciall rewarde, to mit: *Wutike to men.*
tigate the cruell peines, wherein manne
is bewrapped, and compassed of all hand:
des, for a childe newe borne, ceaseth of
his lamentable crye, at the singng and
lullng of his Nurse. In all kynde of *Laboyers pake*
laboures, song is comfortable, the Ba: *the tyme with*
lunan, the Plowman, the Carter, the *Songes.*
Carrier,

The first booke.

farier ease the tediousnes of their labor:
and iourney, With carolpnges, lies, and
whistlyng: yea, the brute beastes be de-
lighted with songes & noples, as Mus-
les with belles, Horses with trumpet-
tes and shalmes, are of a fierfer stomak
to their appoynted ministry. And of
whom I praise you learned the Birdes
their diuersitie of tunes? Who taught
the Nightyngale so sundery nootes?
Doubtles euen nature was of this a-
greable Harmony the onely scholema-
sters. But the gipcians did forbid their
yong folkes learning of Musicke, be-
cause it seduceth and maketh effeminate
the hardie courage of mē, and Ephorus
saith: it was ordeined to delude and de-
ceiue men. Neuertheles Socrates was
not ashamed in his old age, to learne to
plate on the Harpe, and Themistocles,
because he refused the Harpe at a ban-
ket, was rekened vnlerned, the Diles-
tes of Mars in Rome, called Salij,
song verses aboute the citee. And spec-
ally the great Prophet Dauid, whiche
song the Misteries of God in Meter,
frequented singyng.

Musike maketh
men effeminate.

Ephorus.

Themistocles.

Salij martia.

Dauid.

The

The first booke Fol. xxij.

The. xij. Chapter.

Who found Muscicall instrumentes,
and brought them into Italy.



It is saied that Mercurie
found the Harpe first. For
as he walked by the river
Nilus after an ebbe, he
found a Tortise all wither-
red, and nothyng remainyng but the se-
nowes, whiche as he fortunied to strike
on them, made a certaiin sound: and af-
ter the patrone of that, he fashioned an
Harp, and accordyng to the thre tymes
of the yere, Sommer, Winter, & Spring
tyme, he put to it thre stringes, a tre-
ble, a base, and a meane. This Instru-
ment he gaue to Apollo, and Apollo de-
liuered it to Orpheus: some thinke Am-
phion founde it. I finde that the Harpe
had seuen stringes, to resemble the se-
uen daughters of Atlas, whereof Ma-
ia, Mercurie his mother was one. And
then after that were twoo other put to
to represent the nyne Muses.

Some referre the originall of the
Harpe and Pipe to Apollo, for his I-
mage in Delos (as thei saie) hath in the
right

Mercurie!
Harp.

The stringes of
the Harpe.

Amphion.

Goddess of
savour.

The first boke.

right hande a bowe, and in the left hãde
the goddesles of fauor. wherof one hath
a Harpe, another a Shalme, the thirde
a pipe. Shalmes wer at the beginning
made of Cranes leggues, and after of
greate reede: Wardamus Trezenius v:
sed firste to playe and spug with theim.
Panne an vplandishe God, founde the
Pipe of small reede firste, to solace his
loue. Eusebius saith, Libele found it,
and som suppose it was Apollo. Timas-
rias played on the Harpe or Lute, first
without dittie, and Amphion song first
to the Lute, but the Harpe was founde
afore by Tuball, and fashioned like the
A Greke letter delta.

Hermophilus firste distributed the
pulse, and beatpng of the vaines to cer-
tain measures of Musike. And the pro-
phete Dauid found diuerse instrumen-
tes, as Regals and Pables. The Tro-
glodites founde the Dulcimers. Diles
Terrenes found the Brasen Trompe,
whiche the Terrenes footemen vled in
their warres, some thynke it was Tir-
reus, or Dirceus an Atheniẽ. For what
tyme the Lacedemonians, made warre
against

Shalmes.

Wardamus.
Trezenus.

Pipe.

Synggng to the
Lute.

Regalles.
Pables.
Dulcimers.

Brasen trompe.

The first booke . Fol. xxiij.
against the Messenians, and the war-
res were long differred, thei had an-
swere of Apollo, that if they would
winne the field, thei should haue a Ca-
pitain of Athens.

And the Atheniens in dispise, sent
to thein one Oryceus, a lame and one
iped felowe, and all out of shap: albest
thei receiued hym, and bled his coun-
saill, and he taught thein to playe on
trompettes, whiche were so fearfull to
the Messenians, by reason of straunge-
nes of the noyse, that thei fledde furth-
with, and so thei obtained victoy. Mo-
ses the valiant capitain of the Hebrewes
found the trompe, and made it of silver
The Archadides did first bring al Mu-
sicall Instrumentes into Italy, where
afoze that tyme, thei bled onely vplan-
dishe Pipes. Thucydides writeth, that
the Lacedemonians bled first in warre
Shalmes, Clarions and Rebeckes, to
the intent that when thei were ready
to the warres, by suche playng, they
might better kepe arraie. The Roma-
nes sotemen topped Drumslades with
Trompettes. Haliattes King of the
Lidians

Dierent Cap-
tain of the Lacs-
demonians.

Notes sound
the Trompe.

Archadides
brought Instru-
mentes into I-
taly.

Lacedemonians
manner of warre.

Drumslades
in warre.

*pipers and
fidlers.*

The first booke.
Libians had in the battaill, against the
Milesians pipers & fidlers, plaing
together the Greeces, as thei went to
warre, had Lutes goyng befoie the, to
modifie their pale, al other countres (as
we do now) vled trispettes in battaill.

The. xij. Chapiter.

The beginning of Philosophie.

philosophie.



The science of Philosophie
whiche Tully calleth the
study of wisdom, searchet
out of vertue, expulser of
vice, after the mynde of di-
uerse, did procede out of Barbary into
Grece. for it is said, that in Persie the
Magiciens (for so thei called their wise
and sage men) were excellent in know-
lege, in Assirie the Chaldees, in Jude the
Gymnosophistes, haupng their name,
because thei went naked, had their part
of wisdom, of whiche faccion, one Hy-
das was chief, in fraunce the Druides
in Phenice Ochus, in Thrace Tamol-
ris, and Diphheus, in Libie Atlas.

The Egipcians say, that Vulcanus
the sonne of Nilus, found the first prin-
ciples of Philosophie. Laetentius w^rte
teth

Magiciens.

Chaldees.

Gymnosophistes.

*Hydas.
Ochus.
Tamolris.
Diphheus.
Atlas.*

teeth that Philosophie began in Grece;
 where Muscus and Linus were firste
 learned men, but Eusebius saith that
 Philosophie, like as all other sciences,
 sprong emög the Hebrewes, and of them
 the Greke Philosophiers, whiche wer
 a thousande yere after Moses, learned
 all their knowlege. As for the name of
 Philosophie, was not vled emög them,
 till the tyme of Pythagoras, for he cal-
 led himselfe a Philosophier, and his stu-
 dy of wisdom, Philosophie, where a-
 fore tyme it was named wisdom, and
 they that professed it, had the title of
 wise men. There bee of it three partes,
 one called naturall, another morall, and
 the facultie of reasonyng called logike,
 naturall treateth of the worlde, and co-
 nteines therof, which Archelaus brought
 out of Ionia vnto Athens. Morall in-
 foymeth the life and maners of mē, this
 parte Socrates traduced and applied
 from heauēly thynges, to the vse of life
 and to decerne good and bad. Logike in-
 uenteth reasons on bothe partes, and
 was found by Zeno Eliates, other de-
 uide it into fve partes, naturall, super;
 d. s. naturall,

Hebrewes were
 authors of phi-
 losophie.

Pythagoras cal-
 led hym selfe a
 Philosophier.

Three partes of
 Philosophie.

Five partes.

The first booke.

Dialoges.

naturall, moral, mathematicall, and logike. Dialoges, were made first by Plato, or at the least furnished with more eloquence; for Aristotle saith, that they were deuised by Alexanderus Socrates.

The. xliij. Chapter.

Of Astrologie, the course of the Heaues,
Specie, nature of the Wyndes.



The pearth is moſte ſubiecte to the influence and operactio of the planettes, and by the temperate ſeaſonablenes of the conſtellacions, it byngeth furth aboundaunce of frutes: and as Julius Flemicus ſuppoſeth, the ſterres haue alſo a power in the birthe of men, to make the of one faſhion or other, this or that complexion, of good or bad diſpoſition, accordyng as the reſpectes, Coniunctions or oppoſitions dooe procure. And the egiptians haue deuised and appoynted to euery night and daie, his peculiar God, and what deſcenſe, and what death ſhall chaunce to him that is borne on any ſuche daie. And the Chaldees ſaied, that to acheue any good or hurtful thyng, the planets help muche.

Of the power of the Heaues.

Of the power of daies.

Of the power of the planets.

The first booke. Pol.xxvi.

By this occasion men, through diligent obseruing of the celestiaall bodies, inuented Astrologie, wherein the whole ^{Astrologia.} mouable course of the heauē, the rising the going dount, and order of the Planettes be comprehended, whiche the Egipcians aduaunce themselves to haue ^{Egipcian.} founde: albeit, some saie Mercurie was ^{Mercuria.} authoꝝ of it, and Diodorus affirmeth it to bee Actinus the sonne of Phoebus. Neuerthelesse, Iosephus plainly declareth, that Abraham instructed them, and ^{Abraham.} also the Chaldees in that art, and thence it came into Grece, for all the learned men of Grece, as Pherceides, Pythagoras, Thales acknowledge that they wer disciples to the Egipcians and Chaldees. But Plinie writeth that Atlas ^{Atlas.} was finder of it, and therefore the Poetes feign that he beareth Heauen on his backe. Seruius thynketh it was Prometheus that found it. Neuertheles all these, as I take it, were the beginners of this facultie every man in his awne countrey onely, where he dwelled: for euen fro the beginning of the world, the sonnes of Seth deuised firste the science ^{forth his posterity.}

Astrologie.

Thou Pillers
perfectured Astro-
logie for the King

Eclipse the
Moones Mone.
Endimeon per-
ceived the course
of the Moone.
Pithagoras ob-
serued the Daie
Meteore.

of the Sterres, and forsomuche, as thei feared least their art should perishe, as fore it came to the knowlege of men (for thei had hard their graunde father Ada-
 late, that all thynges should be destro-
 yed by the vniuersall floude) thei made
 twoo Pillers, one of stone, the other of
 Bricke, to the intent that if the Bricke
 wasted with water or Stormes, yet the
 stone should preserue the letters whole
 and perfecte, and in these Pillers thei
 graued al that cōcerned the obseruance
 of the sterres. And therefore it is incre-
 dible, that the Egipcians and Challes,
 learned Astrologie of the Hebryues, and
 so consequently, it spred abrode in other
 nacions, and thus began Astronomie;
 conceiued to seduce mennes wittes. E-
 mong the Romaines Sulpicius Gal-
 lus, in Grece Thales Milelius, per-
 ceived the cause of theclipse of the sūne
 and Mone. Endimeon marked first the
 course of the Mone and her chaūgung,
 as Pliny writeth. Pithagoras (as some
 saie) obserued the course of Venus cal-
 led the day sterre, but as Laercius sup-
 poseth it was Permenides. The sphere
 was

was devised by Archimedes a Siracusan but Diogenes taketh it to have been
 Museus, and Plinie ascribeth it to Alexander the Great. The Windes were first ob-
 served by Aeolus, as it is reported, upon this reason. The inhabitants of the Iles
 landes aboute Sicilie Prognosticate by the smoke of the saied Iles three daies
 before, what winde thei shall have, and for that cause thei say that Aeolus hath
 dominion over the Windes. The Windes as some divide them, be foure accordyng
 to the .iiij. principall regions of the aire thei that bee more curious, make eight.
 And specially one Andronicus Architect, whiche builded in Athens a turret
 and set on every side of it, the Images of Windes, grauen agalnst the Region
 whence the Windes came, and set theim on pillers of marble, and in the middle
 he set a brassen Image of Triton, whiche he had made so that it would turne
 with the wynde, and stand with his face toward the wynde that blew, & poynt
 with a rodde, to the Image of the same wynde, whiche maner is now vsed in all
 countreys, for thei set by weathercockes

Archimedes deu-
 uised the sphere.

The wyndes.
 Aeolus.

foure wyndes.

Andronicus.

Images of wy-
 ndes.

Weathercockes.

The first booke.

font.

or flanes, to shewe out of what quarter
the wynde bloweth.

The .xv. Chapter.

Who sounde Geometrie, Rich-
metike, with other thynges:

Nilus overflo-
weth Egypte.



Thus the moste famous ri-
uer of the worlde, from the
tyme that the Sunne be in
Tropico Canceri, untill it
come to the quinoctiall line
in Libra again, with an houghe abound-
daunce of water, doth overflowe al the
dounes and plain countrees of Egypte:
by the altitude & depenesse of this floud
the Egyptians foresee the plentie and
scarltee of frutes to come. For if it in-
crease vnto the trespeth of twelue or thur-
tene Cubites, it portendeth lacke of suf-
ficiency, if it passe fourtene, and so to
sixtene, it importeth greate plentie. In
the tyme of Claudius Caesar, it warch
eightene Cubites, and that was the
greatest tide: The least was in the time
of the battaill at Pharsalia, whereby
it signified, howe sore that it abhorred
the murder of the valiaunt Pompeie.

Prognostica-
on of plentie and
scarltee.

What tyme Nilus, with suche in-
undacion

undacion had partely minished, partes
by transposed, and the same tyme all to-
gether putte awaie the meeres and bu-
ttelles, with which thei disseuerd their
porcions of lande, thei were compelled
often to measure their bondes a frethe:
for that cause the Egipcians glory, that
Geometrie was imagined by them to
measure landes. As Arithmetike by the
Phenicians, because to vtter their
Merchaundise. But Iosephus semeth
to attribute bothe to the Hebrewes, sai-
yng, that God prolonged the tyme of
their lues, because of the studious la-
bour that thei employed, in searchyng
out of Astrologie and Geometrie, and
the Egipcians wer ignoraunt in Geo-
metrie and Arithmetike, vnto the tyme
that Abraham taught them. Geometry
conteigned the discription of lengthes,
breadthes, shapcs, and quantities. In
this excelled Strabo in Greece, in the
tyme of Tiberius, and Ptolome, vnder
Traianus and Antoninus. In Italie,
Plinius and Isonius.

Egipcians found
Geometrie.

Hebrewes after
Iosephus found
Geometrie.

Abraham taught
the Egipcians.
Contentes of
Geometrie.

Measures and weightes wer found
by Sidonius (as Eutropius saith) the

measures and
weightes.

D. liij.

same

The first booke.

same time that Procas reigned in Alba
Aza in Iurie, and Hieroboham in Hieru-
salam. Some write that Mercurie dis-
cussed them in Grece, Plinie ascribeth
it to Pythion of Argos, Gellius to Py-
lamedes, Strabo to one Pythion of Elis
in Arcadie. Diogenes saith that Pytha-
goras taught the Grekes weightes and
measures, but Iosephus affirmeth that
Cain founde them first of all.

Numbers.

4.

Maner of reck-
nyng peres.

Comptng by
Nayles.

Letters to
compte with.

Numbers, some saie wer inuēted by
Pythagoras, some by Mercurie. Liui-
us supposeth that Dallas found them.
The maner of coptng peres in Grece
was by Olympiades, whiche contained
the space of .v. peres, as the Romaynes
did Lustra, whiche conteigned thesame
number of peres, and sometime thei not-
ted the nōber of peres by letters, some-
tyme by nayles. For euery pere the con-
sul or chief iudge called Praetor, in the
Ides of September, fastened a naile in
the walle of Jupiters temple, next ioy-
nyng to the tēple of Dallas, to signifie
the space of peres. And we vse to write
our numbers, with these seuen letters.
A. I. D. L. M. C. X. or with these si-
gnes.

gues. 1. 2. 3. 4. 5. 6. 7. 8. 9. Which, because thei ^{figured of the}
bee in quotidian vse, it needeth not to ^{arithmetike.}
declare.

The .xvi. Chapter.

Whiche, and the parties thereof.



Philike, whichewith remedies ^{Inuentours of}
dies provided of God, doth ^{Whiche.}
much comforte and cure
men in their maladies and
diseases, that best furthe
on euery side, is thought worthelp to
haue been inuented of the Goddes. for
it is supposed that Mercurie founde it
among the Egipcians, some saie it was
Apis their God: or Arabus sonne to A:
pollo. Some refer it to Apollo hymself, ^{Apollo God of}
because the moderate heate of the sunne ^{Medicine.}
is banisher of all sicknesses. Clemēt doth
attribute the finding of it to the Egip:
tians in generall, and thamplyfying and
enlargpng of it to Aesculapius, whiche
belide other thpnges, founde the pluc:
kypng out of teethe. ^{Whiche out of}
Notwithstanding, ^{Teethe.}
whosoer founde the notable knowlege
of Medicines, it is no faile but it was
perceiued, by what thpnges wer whol:
some, & what vnwholsome. And as thei
d. v. obserued

The first booke.

**Dietaryng of
Herc, now begin-
nyng of Physike.**

observed howe & sicke folkes vsed thei
diete, and marked how some for greui-
nesse did eate by and by, and some for;
bare their meate, because of faintnesse
of their stomacke, and so were releued,
thei learned that abstinence was a hel-
per and a furtherer of healtbe: and by
like obseruaunce, other Preceptes of
Physike were gathered.

**Three partes of
Physike.**

It hath three partes, one of dietpyn-
g, another of Medicines, the third of sur-
gerie, for by one of these three waies, e-
uery disease is releued. But for so much
as it is vncertain and often chaungeth,
it lepe in extreme darkenesse, till Hip-
pocrates did renewe it: and where as
thei had a custome, that the pacient be-
pynge restored to healtbe, should write in
the Temple of God that helped hym,
bothe his name and the maner of hea-
lyng, that the example might helpe the
like disease: out of all suche precedences
he gathered Preceptes of Physike, and
brought it first to a formall art.

**Archagathus the
firste Physician
in Rome.**

In Rome Archagathus of Delopo-
nelus was firste Physicion, the five hun-
dred. xxxv. yere of the cite, Lucius E-
milius

millus and Marcus Pius being cō-
sulles, and was made freman of the cit-
tee, whiche was firste made a Surgion
or wounder, after for the sharpenesse of
his cuttyng and serpyng, he was named
a Butcher or executioner, and murthe-
rer, and afterwarde when the number
began to increase, thei were expelled
out of Rome, and banished by Marcus
Cato, as Plinie telleth in. xxxvj. booke.

Marcus Cato
banished Whi-
ans out of Rome
The manner of the
Egyptians in
their diseases.

In Egypt and Babilon, thei vsed no
Whilicians, but brought the sicke per-
sones into the stretes and common pla-
ces, that the menne, whiche passed by,
might tell theim what maner diete or
meanes, thei themselves had vsed in the
like disease, to escape it; Neither was it
lawfull for any man to passe by, till he
had communed with the patient. In the
latter daies, the Egyptians distributed
the art of Medicines, in suche sort, that
euery Disease had a diuerse Whilician
to minister in it, as one for the eyes, one
for the hedde, other for the entraples,
and semlabp, other for other sicknesse
and so it came to passe, that all places
were full of Whilicians,

Euery disease
had a sundery
Whilician.

In

The first booke.

Parvus phleg-
ma.

In this art excelled Cassius, Cal-
pitanus, Aruncius Rubrius, Antonius
Musa, Galenus, Auicenna.

The .xviij. Chapter.

The inventors of herbes medici-
nable, what remedies men
learned of beasts.

Herbes were
create for man.



Nature doubtlesse, the mor-
ther and governoure of all
thynges, did create herbes
as maie appere by many ex-
amples, partly by the de-
lectacion, and partly for the wealth and
preservacion of mēes bodies. For Plin-
thus an historiographer (as Plinie re-
cordeth) telleth how a Dragon reuined
his young faune, that was slain, by the
vertue of an Herbe called Balin: and
the Bechewal, if a wedge be driuen in:
to the whole of her nest (for she maketh
her neste in the hole of a Tree, that she
worketh with her beake) compelleth it
to fall out, with an herbe that she know-
eth: and some of the Indians liue one
ly by Herbes, Appianus writeth, that
the Parthians, whiche Antonie put to
flight, constrained by extreme famine,
chaūced to eate a certain herbe, whose
nature

Herbe called
Balin.
Bechewal.

Parthians.

The first booke. Fol. xxxi.

nature was to make them that eat it;
to forgett all other thynges, and onely
digge vp stones, as if thei would goo a
bout some greate endeour, and after
suche extreme travaill died. Of suche
Medicines made with Herbes. Chiron
some to Saturnus and Phyllara was
the finder, and deuised also Salues for
woundes, Soores, Viles, albeit some
thinke it was Apollo, and some referre
it to his sone Aesculapius, whom Chi-
ron brought vp. Some to the Samothra-
cians. But I suppose thei attributed
the inuencion of it to Chiron, because
he founde the Herbe Centaurie, where
with he healed the wounde, that he had
by Hercules Shafte, falling on his
foote, as he was handelpng of his wea-
pons: Notwithstanding Celsus saith
that the arte of Physike is verie auncie-
nt, but he maketh no mencion of the
authour of it, onely he saith, Asclep-
des, whiche was an excellent Physici-
on, did abholish the vse of it, for some-
the as it annoyed the stomacke, and en-
gendered euill humoures. Mercurie
founde the vse of Moly, Achilles Pat-

Chiron had an
shop of Merck-
nes and Salues.

Centaurie was
found by Chiron.

Asclepiades ab-
holished physike.

Moly.
Dance. |

rowe

The first booke.

rotte, Esculapius, Panace and sundery men, found sonderly Herbes. Medicines of Honp: Sol the sonne of Oceanus inuented: and beastes taught men certain Herbes, necessarie for Medicines. As the Harte Striken with an arrowe, driueth it out with Detany: and if he bee stynge with a Spider, he healeth hymself with eatyng Willes, or a certain herbe named Lancer. Heladine that is a souereigne herbe for the sight, was perceiued by the Swallowes, whiche healed the eyes of their young ones with it. The Snail or Tortoise, ready to fight with the Serpent, armeth hymself with Sauery, or Maioram. The boie in his sicknes, cureth himself with the Iuy. Of the water Horse in Nilus men learned to let bloud. For when he is coarsie and vnlustie, he seeketh by the riuer side, the sharpest rebe stalkes, and striketh a vaine in his leggue against it, with great violence, & so easeth his body by suche meane: & whē he hath doen he couereth the wounde with the mudde.

The Ibis, a Birde muche like the Storke, of thesame Countrey, taught Physicians

Detany.

Coued.
Helandine.

Sauery.
Maioram.

Iuy.

Letting of bloud

The first booke Fol. xxxij.

Physicians to Minister Clusters: for
when she is full, she purgeth her selfe
with her crooked beake at the fountaine.
The wele in chasping the serpent, pre-
serueth her selfe with Rue; & the Roake ^{use.}
with Dyanie. In Grece Dypheus, ^{Dyania.}
Muleus, Dioscorides, in Rome Mar-
cus Cato, Pompetus Lenius wrote of
the nature of Herbes. In this tyme
Plinie thinketh, that this art was first
receiued among the Romanes.

The. xviij. Chapter.

The beginning of Magicke. Dyania
but of spirites, Charmes, Prophe-
cing in sundry maners.



Aske had it beginning of
medicine, and was the in-
uention of Zoroastres king
of the Bactrians, whiche ^{3010 ad 1500}
reigned eight hundred yere
after the siege of Troie, the same tyme
that Abrahā and Ninus reigned, about
three thousand an hundred fourescore &
v. yeres, after the creaciō of the worlde
Lactācius and Eusebius thinke it was
set furthe among other deuillish scienc-
es by the euill spirites, and Plinie
callet it of all artes the moſte deceit-
full,

The first booke.

Wherby bred
Magike.

Wherby bred
booke of magike

Dring out of
Spirites.

Charmes.

Eleazar driue
out Spirites.

full. It is compact, of medicine or Whilike, superstition, and the Mathematicall artes. The Thessalonians mooste specially were flandered with the frequent vse and practising of this facultie: the writer of this art was Thothanes. And Pythagoras, Empedocles, Democritus, Plato, with diuerse, other, called in farre countreies to learne it: wherein Democritus was mooste famous, thre hundred yere after the citee was builded, in whiche time Hippocrates published the facultie of Whilike.

The maner to driue out spirites out of men. that were possessed with them, and Charmes to heale corporall maladies, As Salomon taught, as Josephus witnesseth: and he saw it doen by Eleazar in his time, afore Trespasianus then Emperour. The maner to heale the was suche: he put to the nose of the possessed man a ruyg, wherein was enclosed a roote that Salomon had shewed, and so driue out the spirit, and straight waie the man fell doune; then he consured hym with suche orisons and exorcismes, as wer appointed by Salomō, to banishe

banishe the spirit out of þe Demonlake;

The sages or wyle men of Persye;
whiche in their language bee named *Magi*.
Magi bepng wholy addit to the hono-
ryng of their false goddes, came to such
extreme folpe, that they professed open-
ly, that they could not onely by the ob-
seruation of the sterres knowe thynges
to come, but also by other pretended ar-
tes and mumblýng of a fewe wordes,
they coulde do and bypng to passe anye
thing that they would.

Of them were inuēted these. vij. kyn-
des of Magike, Necromantie, whiche *Necromantie*.
is by raisyng vppe of deade men, as in
Lucane one raised frō death, telled the
aduētures of þe battaile of Pharsalus.

Pyromantie, that telleth thynges by *Pyromantie*.
the fyre and lightnyng as Tenaquilla
the wyfe of Tarquinius Discus, pro-
phesied that Seruius Tullius shoulde
be kynge of Rome because she se the fire
enuiroon his head. The findyng of this
Solinie referreth to Amphiarus.

Heromantie that is a kynd of proph- *Heromantie*.
eiyng by the ayre, as by flyng, fedýng,
sýngyng of byrdes and straunge tempe-

The first booke.

nes of wynd & hable. Hydromantie, was prophesying by water: as Marro writteth that a childe did se in the water the Image of Mercury, which in .L. and .I. verses told all the chaunce of warre against Mithridates kyng of Pontus.

Geomantie.

Geomantie, was a deuination by opening of the yearth.

Chiromantie.

Chiromantie is a cōiecturing by beholding the lynes, or wruckles of the handes called commonly Palmistry.

All whiche vaine illusions, and false persuasions, it becommeth al true christians to eschewe and abhorre.

The .xix. Chapter.

The kyndes of diuination, tochtayng, casting lottes, and traung of dreames.

The kyndes of
prophesying.
Natural.



Pyero maketh .ij. kyndes of diuinations, one naturall & another artificial. Natural is that, whiche procedeth of a certeyne cōcitacion, stirryng, & commocion of the mynde, that chaunceth sometime to men when they be in dreames or sleppng: sometymes when they prophesie in maner of fury & rauishyng of mynde, as it dyd to Sibilla and

The first booke. Fo xxxiiij.
and diuerse other religious persons: Of
this kind were oracles of Apollo and
Jupiter Hammō. Albeit they were of-
ten false, because they came of a deuill;
the policie, and mans subteltye: but sus-
che as come of the holy ghost and not of
a phrenetike madnes be true.

The Artificiall consisteth in those Artificial.
things which come of coniectures, olde
considerations, and obseruaunces of the
entrailes of beastes, flying of byrdes,
cassung of lottes.

The regarding of the bowels of beas-
tes beganne among the Pytruscians: Beholding the
bowels of beas-
tes.
for as it fortuneth a man that plowed,
to raise vp a deaper furrowe then he was
wonte to do, all sodainly arose out of
the pearth one Tages, that taught the
all the feates of soothsaing, but Plinie
sayeth one Delphus found it.

The diuinations be lokyng on the fe-
dyng of byrdes Theretofore a Thebaue
deuised, Laras fyrste marked the chit-
tering of them, and Pythagoras obser-
serued their flying. Februs, flying
and chattering
of byrdes.

Diphys added f diuination by other
beastes. What more we ought to set

The first booke.

by such diuinations, Maffolanus a Iew
teacheth vs. Whē he was in the warres,
a certayne prophete commaunded euery
man to stand stil til he had taken a con-
iecture of the bird that fliw by: but
Maffolanus toke priuely a bowe and
shafte and kyllled the byrde, wherewith
the wylarde & diuerse other were dis-
pleased, then he sayd to thē. Why doate
you so? can the byrde, whiche knoweth
not of her owne death, tel vs the casual
aduentures of oure iourney? For if she
had had any fore knowlege, she would
not haue come hether to haue bene
kylled of me,

Maffolanus let-
teth the Augurie

Casting lottes. Casting of lottes, Numerius Sufus
sius deuised first at Wyenest.

Dream reading The expounding of dreames Plinie
ascribeth to Amphiction, but Trogus
assigneth it to Ioseph sonne to Jacob,
Clement sayeth the Telmessians found
it. But all these were inuented to se-
duce men with superstitious error
and for the commoditie of them that
vse it.

Here endeth the abpydgement of
the fyrste booke.

The

The second booke. Fo. xxvñ
The first Chapter.

The original of lawes, and who made
the first lawes.



Lawe is a constant and ^{lawe.} perpetuall good thyng,
wout whiche no house,
no citie, no countre, no
state of men, no natural
creature, not the world
it selfe, can consist firme and stable. For
it obeyeth God and all other thynges,
ayre, water, land, man be in obedience to
it, and Chrysippus calleth it a know-
lege of al diuine and humaine matters,
commaundpng equitie, and expulspng
wickednes and wrong.

There be of lawes thre kyndes: one ^{the lawe.} naturall, that is not onely appropried
^{natural.} to man, but also it concerneth al other
liuely thynges either in the pearth, sea,
or ayre. As we perceiue in all kyndes of
liupng creatures naturally a certayne
familiaritie of male & female, procrea-
tion of issue and approcluitie to noy the
the same, the which procedeth of a na-
tural lawe engrafted in the heartes of
euerpe of them: nature her selfe, that is
e. iij. God,

The second booke.

God was auctour of this.

The second is named the lawe that al
mē vse, generally througħ al the world
as to thewe a man the way, to commu-
nicate to men the cōmoditie of the ele-
mentes, water and fyre, to this kynde
apperteyneth the lawe of armes, and it
is called in Latin Ius gentium.

Ius gentium.

Civile lawe.

Civile lawe is the private lawe of e-
very countree or citie, as of the Roma-
nes, Lacedemoniens, and Atheniens.
This consisteth in decrees of princes,
statutes, and proclamacions.

The chief and principal lawes were
promulgate by God, cōfirmed after the
moste depured and perfecte maner that
natural equite could devise or concep-
ue, and be in stable constance, and sub-
iecte to no transmutation. After the ex-
ample of these, mā hath invēted lawes
to defende and preserue good men, and
to punishe and kepe euill persons in of-
fice and good order.

Lawe makerv.
Ceres.

Suche lawes Ceres made fyyste, as
Diodorus suppoſeth, but other thinke
it was Rhadamantus, and afterward
other in diuers cōtries devised & or-
depured

drined lawes, as in Athens Draco and
 Solon, in Egyp̄te Mercur̄te, in Crete *Mercur̄te.*
 Minos, in Lacedemony Licurgus, in *Minos.*
 Apr̄e Tharadus, i Argos Phoroneus, *Licurgus.*
 in Rome Romulus, in Italy Optha- *Phoroneus.*
 goras, or after the munde of Dionisius &
 Archadians, that were vnder Enader,
 as their souereigne lord and chiefe ca-
 pitaine. Notwithstandyng the very true
 authoure of lawes was God, whiche *God was the*
 fyrste planted in vs the lawe of nature *true authour of*
 and in proceſſe of tyme when that was *lawes.*
 corrupte by Adam and his posteritie, he
 gaue by Moſes the lawe writen to re- *Moſes promul-*
 duce vs againe to oure fyrst state & true *gated the fyrste*
 instincte of nature, which was afore all *lawes in the*
 other, as Eusebius declareth. *ling.*

The .ij. Chapiter.

Who ordeyned the fyrst gouernance of a com-
 munitie, tyranny, with other constitutions.



The administratiō of a com- *The manner of*
 mō weale, is after thre for- *rulynge the com-*
 tes, as Plato deuidenth it, *monarchie.*
 Monarchie, where one ru- *Aristocracie.*
 leth, Aristocratie, when,
 the best menne gouerne, *Democratie.*
 or popular state where the common
 c. liij. people

The second booke.

Kingdome be-
ganne in Egypt.

people haue a stroke in rulng the pub-
lyke weale. Principalltie of a kyng-
dome was fyrst begonne by the Egyp-
tians which could lyue no while with-
out a kyng or rular: there reigned first,
as Herodotus sayeth. Menes, & their
maner was to chose him emög the prie-
stes of their religion: and if it fortun-
ed, that any straunger obtained the realme
by conquest, he was compelled to be con-
secrated priest, and so was the election
legittimate, when he was kyng & priest.
The Diademe, that was the token of
the honoure royal had it beginnyng by
Liber Bacchus.

Democratie be-
ganne in Athens

The Athenies first ordeyned the state
of a publike weale that was governed
by the whole commōs, as Plinie thin-
keth, albeit they had also kinges, wher-
of Cecrops Diphyes, which reigned in
Moses time was the fyrst. For as Ju-
stine writeth euery cytie & naciō had at
the beginnyng a kyng for their chiefe
gouernour, which attained to that dig-
nity by no ambition or fauour, but by
a singular wpt, & sober modestnes, and
reigned with such loyalty that seemed
only

fyre kynges
hoiue they beha-
ued them selues.

The second booke. Fo. xxix.

onely in title a kyng, in deede a subiect.

Ninus kyng of the Assyrians, contra; Ninus was the
large his em-
pire.

re to the olde rpte & custome of an am-

bicious desire that he had to beare rule;

spite arrogantly vsurped the myppre of

al Asia, except Jude. As concerning the

institution of the commō welth, where

the commons do all thynge, not with;

standing the mynde of Plinie. I suppo-

se it beganne among the Hebrewes, whic- Hebrewes orde-
ned Democratie.

che were ruled by a popular state many

peres afoze that Athens was builded.

The forme of policie whiche is gouders Acidematie.

ned by the best, as the Romaines com-

mon welth was, I can not well tell

where it had it original, onles I shuld

assigne it to the Thebanes, whiche

in the tyme of Ninus ruled the Egip-

tians, whose rule, because the valiaūt

& noble bare the aucthoritie, was cal-

led a power or potencie, which was the

thre thousand. C. lxxxv. pere of y^e world.

Plinie writeth that after Theseus, Theseus first
tyrante.

Phalaris was the first tyraunt, wher-

by it appereth, that he thinketh The-

seus was auctour of tyrāny, but Mem- Memroth.

roth of the linage of Noe, not lōg after

the

The second booke.

Bondage.

the flud vsed tyranny.

Bondage, as Plinie taketh it, beganne in Pacedemonie and was theppuenciō: neuerthelesse I finde þ it beganne emōg the Hebrues, & had the original proceeding of Chanaan the sōne of Abā. which because he had laughed his father Noe to scornie, as he lay dissolute; ly whē he was dronke, was punished in his sōne Chanaan with penaltie of bondage & thraldome a thyng to them very straunge, and to his posteritie, greuous.

The order of manumission.

The ordre of manumission in olde tisme was in this maner, the lord or master toke the bondman, by the head or some other part of his body sayng I wil this felow be free, & put him furth of his hādes. The counsell of the Areopagites, whiche were called so of the court or strete of Mars, were instituted by Solō to iudge of life and death, their custome was to vse soche severitye, & integritie in iudgement that they hearde all causes and matters in the night, and not in the day: to the entent they should haue no occasion to regard the parties, but only haue their eye and respects

Areopagites.
held in the
night.

The second booke. Po. xxxviij.
respect earnestle to the thynge that was
brought afore them. Mopces, whiche be ^{beginning of}
used & occupied in consultations, iudg-
gements and elections were sp;str or;
deined by Dalamedes.

The. iij. Chapter.

^{The. iij. maner of regiment. as in Rome, the begin-}
^{nyng of ornaments & royal both other matters}
^{perteynyng to a common wealth.}



Rome whiche was of al the
worlde, the most renoumed
cylie both for the balaunce
of armes, and ciuile policie
whereby it was gouerned,
had thre foumes of regimentes. In the
beginnyng it hadde kynges, for Romu-
lus which was builder thereof reigned ^{kynges of Ro-}
there & after him. vij. other, vnder who-
the principaillie lasted **LX. cluij. ye-**
res after the cylie was buylded. Then
Tarquinius bepng banished for the no-
table crime and rape of Lucretia, com-
mitted by his sonne, it was ordered
by. iij. consules. Junius Brutus, and
L. Tarquinius Colatinus: They had ^{Consules in Ro-}
the name and title of cōsuls, of the con-
sultation and prouision that they made
for the common wealth: they ruled the
empire,

The second booke.

empire, conducted hostes, and by these officers, because they were annuall the peres were counted. Not. xij. peres after the expulsng of the kynges, when xl. citties of \S Latines, Octavius Manilius, sonne in law to Tarquinius being their capitaine, had made insurrection & conspired against the Romaines.

D. Largius was created dictator or great master, whiche office was highest in auctoritie, & as Dionisius thinketh, it was taken of the Grekes, emdg whom Cleimnetas had the same power that Dictatores had in Rome. Plinius referreth the original of them to the Albanes: and the Carthaginiens had also their dictators. This magistrate was neuer bled saupng in great daungers of the common welth, and it continued but. vij. monethes, durpng that office al other magistrates were abrogated except the Tribunate or Brouosthip of the commons: The consuls duetie was to name and proclaime him, and that no time but in the night: albeit what time the Aleientes had wonne \S Romaines campe, A. Cornelius Cossus Marshal of the

Dictator the
in Rome.

Cleimnetas.

The space of
the duration
of it.

The time of de-
signing the di-
cator.

of the armie, nedē so constrainyng, des-
nounced Mamerus Aemilius for dis-
statour contrary to that statute. About
thre hundredth yere after the building
of Rome the publike state was trans-
ferred frō the consulshipp vnto the rule
of tenne called decem viri which endur-
ed but thre yeres, for by reason of the
outragious lust of Appius Claudius
against the mayd Virginea, they were
deposed, and consuls were substituted
to supplie their rōume. Then 5 A.C.
x. yere of the cytie, in the place of Con-
suls were chose marshals or prouostes
of armies whom they named Tribunes,
Aulus Sempronius, Attacius, L. At-
tilius Longus, and T. T. C. C. S. C.
lus. The auctoritie of the commons be-
ganne daylie sedicions and confeder-
acies to encrease. In suche sorte that L.
Cunuleius brought to passe 5 the com-
minaltie married with the nobilitie, and
the tribunes by their earnest instance &
sute caused that the highe offices were
permitted to them of the common sorte.
At the L. C. l. yere of the building
of the cytie D. Licinius Calvus was
made

Decemvir.

Tribunus
tum.

Democritia bil
gane in Rome.

D. Licinius
man of the com-
mons.

The second booke.

made tribune of the host, the. ccc. lxxix. pere. L. Sertus Pateranus attapned the cōsul ship, the. ccc. xcix. pere. C. Marcus Pateranus was created Dictator.

L. Sulla.
C. Marius.

Royal ornaments.

From this maner of gouernaunce, it was by Sulla & Marius brought to on rulat or prince againe. Thus hath Rome had all kyndes of administration of the cōmon welth. The emperiall ornaments of the kynges of Rome, as fardels of rodde, the are, the garlond of gold, the chapre of Iuor, the ky:tpl of cope, chariot, trapped, hoises, rynges, cote armoures, robes, mātels of estat, enbrodered gounes, with garmentes of baudkyn or motley with al other ropal aprail beganne among the Tuscanes, whiche Tarquinius Priscus subdued and vled these first by the permission & licence of the Senate. The. xij. licours or sergeantes Romulus first appointed after the maner of the. xij. naciōs of the Petrurians whom he conquered, whiche gaue to euery of their kyndes, whē he was crowned a licour or sergeant: whose dutie was to wayte on the magistrates and bere the rodde and are of

of execution. The robbers (as Plinie
writeth) were of byricht. The instituti
on of taxes or numberyng the people;
Sernius Tullius sayng begane in Ro:
me first, but Moses sog afoze that nom:
bered the Israelites, & therfoze the first
tare, subsidie, or tribute was ordeyned
by Moses among the Hebrewes and the
countreyng of the nombre of the people.

Taxes or sub:
sidies.

Prisons, fetters, stocks, gyles, sta:
ues, with lyke instrumentes to punishe
malefactours, Aeneas Martius as Li:
uie saith, dyd firste appoint them to
kepe men in feare and good order.

Prisons, fet:
ters, stocks.

The.iiiij. Chapter.

Who ordered the yere, the diuision of it, monethes,
nones, Ides, kalendes and prime.



Herodotus writeth that the
Egyptians afoze al other me:
first found out the yere by
the course of the planettes,
and deuided it into twelue
monethes. Diodorus assigneth it to the
Thebanes, whiche standeth well with
the opinion of Herodotus, because the
Thebanes be a nacion of Egypte, and
Egypte was sometime named Thebe.
Sernius

Egyptians
found the yere.

1207 The second booke.

Thales.

Dionysius diui-
sion of the
yere.

The great yere.

Romulus orde-
red the yere
Marche.
April.

Herodotus saith that Eudorus founde
it fyrst, and after him Hipparchus. Pto-
lemy semeth to ascribe it to Thales a
Milesian, which as he testifieth, fyrste
perceiued the seasons and times of the
yere, & parted it into.ccc.lxxv.dates: but
that as I thynke was but only among
the Grecians. Iosephus witnesseth that
the yere was diuised by the Hebrewes in
Egypt afore Noe his flud. Where he di-
uerse fashions of diuidyng the yere, the
Archadiens finished their yere in thre
monthes, the Cariens and Acarnens in
vi. monthes: there was a yere that con-
sisted in.rrr.dates, which was counted
by the change of the moone, there was
also the great yere that ended, when al
the planettes returned into one pointe
of lyne, & after the mynde of Cicero it
contained.xij.M.nyne.C.lxxx. yeres of
the sonne: Iosephus in the fyrst of his
antiquitie sayth it conteyneth but foure
hundred yere. The other Grecians no-
bied the full yere with. ecc.lxx. dayes:
Romulus fyrste deuised the yere into
ten monthes, whereof Marche, that he
named of his father, was first, April the
second

second had that name of Venus, because she was boine of the froth of the sea, whiche is called Aphros, Maie of the auncient men, Iune of the pong men: The other he named of their order and nombze as Quintilis, sextilis, Septē: bze, October, Nouembze, December: Albeit afterwarde Quintilis was called Julius in honor of Julius Caesar, and Sextilis was chaunged into Augustus, for the memoriall of the emperour Augustus Caesar. Notwithstandyng for so much as this pety, that Romulus ordered, did neither agree to the course of the soune, nor chaunges of the Moone, Numa applied it to the course of the Moone by puttyng to. lviij. daies, wherof he made. iij. monthes, the one he named Ianuarp of Janus the first king of the Latins, the other february of their god februius, which had the preheminance ouer their purificacions. Afterward Numa of a superstitious opinion that he had, supposyng god to be delighted with odde nombzes, gaue to Ianuarp, April, Iune, August, Septē: bze, Nouembze, December. xxiij. dayes:

Numa added to
the y. ea.

January.

February.

The second booke.

Julius Cæsar
made the yere
perfecte.

To Marche, Mape, Quintilis that is
Iulij & October. xxxij. and to february
xxviij. dayes. Last of al Julius Cæsar
put to the whole yere. x. dayes and fyve
houres; wherof he put to these monethes,
January, August and December
euery of them. iiij. dayes: And to April,
June, September, and November he
gaue to eche of the one day. In this maner
Julius Cæsar accomplished the
yere perfectly accordyng to the course
of the sunne, & of the. vi. houres euery
iiij. yere amounteth a day, whiche causeth
leape yere (as we call it) in latine
it is named bissextus, because euery
forth yere we counte twyse the. vi. calend
of Marche.

Leape yere bis-
sextus.

Monethes.

Dayes of euery
month.

The monethes haue their name be-
cause thei measure the space and course
of the Moone. Thus the yere hath. xij.
monethes. wherof April June, Septem-
ber, and November haue. xxx. dayes, al
þ rest hath. xxxij. daies, sauing february
which hath but, xxviij. in the yere be-
li. weekes & a daye. Dayes there be. ccc.
lxx. &. vij. houres. The calēdes, Nonas,
and ides hath their appellacions of the
maner

The second booke. Fo. xlii

maner of rekenyng of the Romaynes.
 Calendes were named of calling, for at Calendes.
 euery chaunge the chiefe ruler of p sa-
 crifices called rex sacrificulus called to
 an assembly in the Capitoly or place of
 Rome at the of the countree, & shewed
 the their festiuall daies, & what it was
 lawfull to do that moneth. The Nonas Nonas.
 had that name because they were the .ix.
 day fro the ides, which ides be p midde Ides.
 daies of euery monthe, & had their ap-
 pellation of the Petruscanes terme
 iduate that signifieth to deuide or se-
 perate in the middes. This fashon of
 countpng the monthe endured to the
 cccc.l. yere of the cytie, & was kepte se-
 crete among the bihops of thep; reli-
 gion tyl the time that L. Silius, M.
 Sulpitius Quarrus and M. Sempri-
 nius Sophullongus then bepng Con-
 suls, againste the minde of the Senas
 tours disclosed al their solemne feates,
 published the in a table that euery ma
 might haue perseuerance of them. The Ides.
 Prime, wherby we fynde the coniuncti-
 on of the mone, and all mouable feastes
 as Lent, Easter, Whytsondaye with
 f.ij. other

67 The second booke.

other lyke, was inuented by the greates
clarke saint Barnarde.

The .v. Chapter.

¶ Who ordeyned the howers, dayes and clockes,
deuiding the daye and night.

Howers.

Howers.

Howers.

Howers.

Howers.

Howers.

Howers.

Dial.

Hours, whiche beynge in
nóber. xxiij. accomplishe the
space of a daye and night;
were so named of the sone;
whiche in the Egyptians
language is called horus. They at the
first were appointed but twelue of this
occasion. Hermes Trismegistus, per-
ceiuing a certayne beast consecrated to
their God Serapis, to make water or
pisse. xij. tymes in the day of equall di-
stance, supposed therfore that the daye
ought to be deuided into. xij. howers.
This nomber dyd continue long, but
afterwarde the daye was departed in.
xxij. howers Anaximenes a Milesian
fossid in Pacedemonie the fyrst dyal, that
declareth the howers by the shadow of
the Gnomon. It was long afore they
were vsed in Rome, for (as Plinie writ-
teth) in the. xij. tables there was onely
reherfed the rising and goynge downe of
the

The second booke. Fo. xliij.

the sonne, & a fewe peres after. Noone
 or midday was added, whiche the Be- Beet denoun-
 ced noon.
 del or comon cries did denounce. This
 was but only on cleere daies, whē they
 might perceiue the course & altitude of
 the sonne. The first dyal was set vp on
 a pyller openly, which stode behynd the
 comon pulpite or barre called rostra at
 the cost of M. Valerius, Messala then M. Valerius,
 Messala edify-
 ned a rial house.
 Water dyal.
 Consul in the firste battail Dunke.
 The water dial was vled first in Ro-
 me by P. Scipio Nasica p. ir. c. pere of
 the cytie to deuise the houres of the day
 & night. Albeit it was inuēted by Cre-
 sibiū of Alexandria. Afterward clockes Clockes.
 made of metal were inuēted by subtil Wand dyal.
 wittes, and sand dials were imagined,
 whose authours be yet vknownen. In
 some places the clockes strike. xxiij. Striking of the
 clockes.
 houres by order, in other som, as in the
 west partes of the worlde, it smiteth
 twyse in the day. xij. houres in such or-
 der that the. xij. houre is at noone and
 at midnight, which is more comodious
 for the rekeners then the other. The
 daies which be rekened in sundy wyse Sundry diuision
 of diuerse nacions, begane in Egypte,
 f. iij. Where

Sundry diuifi-
on of dayes.

The second booke.

Where the yere and monthes were also
deuided, they take all the space fro mid-
night to midnight for one day, and the
Romaines vled the same maner. For as
Plutarche writeth, the sunne rising is
the beginnyng of al affayres & functions,
the night is a time of rest and quietnes
and they had assigned to euery houre a
sondry ministry, as Martial in his Epi-
gramme declareth.

The day was deuided in sundry wyse,
That euery houre had a seuerall office,
The .ij. first serued for salutacion,
The third for law yers alteration,
Two next were spent in labours diuersly,
The sixt men might them selves rest quietly,
The seuenth of workes was resolucion,
The eight was for wrestlers, and in conclusion.
The nynt was limited for mennes repast,
And so furth the other, of time was made no
wast.

The Babylonians called the space
betwene the sunne risnges a daye:
The Atheniens named al that was be-
twene

The second boke. Fo. xliiij.

thene the goynge downe a daye. The
 Ambzians counte their day froo noone
 to noone: but commonly the day is cal-
 led the space from morninge till nyght.
 The night was deuided into, liij. wat-
 ches, whereof euery one (as Hierome ^{partes of the}
 witnesseth) contepned thre houres. ^{nyght.}

The. vij. Chapter.

Who set furth booke first, or make a library. Prin-
 ting, paper, parchment or arte of memory.



Bokes, whiche contepne the ^{Bokes.}
 monumentes of ingeniose
 wyttes, and be a registre of
 al valiaunt prowesse. in Grece
 were first published, as Poertius thin-
 keth by Anaragozas: as Cellius saith,
 it was Pissistratus that made the first
 boke, & exhibited it to be redde openly. ^{Pissistratus}
 Notwithstanding Iosephus declareth ^{made the first}
 that the Hebrues & priestes of Egyp-
 te and Chaldee set furth booke first. ^{boke.}

The Atheniens seriously multiplied
 the nombre of booke, which Perres car-
 ried from thence into Persie, & Seleu-
 cus kyng of Macedony caused the mas-
 ny peres after to be conueighed to A-
 thenis again. After y^e Ptolomeus kyng
 f. liij. of

Hibens made ma-
 ny booke.

Ptolomeus li-
 braries.

The second booke.

king of Egypte gathered together. viij.
C. M. bookes, which were all burnt in
the former battaile of Alexandria. Ne-
uertheles, Strabo recordeth Aristotle
did institute the first library, and left it
to Theophrast his disciple, and taught
the kynges of Egypte how they should
order their library: Theophrast left it
to Melus and of him Scephis receiued
it. There was also a librarie at Par-
gamus very auncient. In Rome Asini-
us Pollio had the first librarie, whiche
was occasiō that good wittes employed
great & graue study in learning to the
ample furtheraunce and commoditie of
the common wealth of the cytie. There
be at this day many in Italy, but the
most famous is the library, which Fre-
dericke Feltrius Duke of Urbine dyd
cause to be edified. Truly the commo-
ditie of libreraries is right profitable &
necessary, but in comparisō of the craft
of Printing, it is nothyng, both becau-
se one manne may Printe more in one
day, then many mē in many yeres could
write: And also it preserueth bothe
Greke & Latin auctours frō the daun-
ger

Asi-
stole had the
ly: & library.

Asinius.
Polli.

f. Feltrius.

Printing.

ger of corrupcion. It was founde in
 Germany at Magunze by one J. Cuthen-
 thenbergus a knight: he found moreover
 the Inke by his diuise that Winters
 vse. xvj. yere after Wintypng was found
 which was y. yere of our lord. M. cccc.
 lviij. one Conradus an Almaine brought
 it into Rome: and Nicolas Johnson a
 frencheman dyd greatly polishe & gar-
 nish it: And now it is disperfed throughe
 the whole world almost. Before the vse
 of Paper men vsed to write in leaues
 of date trees, & sometimes on the bark
 of trees: Afterward they wrote the pu-
 blique writings in plates of shetes of
 leade, & their priuate matters in tables
 & ware, for tables (as Homer testifieth
 were afore y. sieg of Troy. Paper was
 deuised by kyng Alexander as Varro
 affirmeth, it was made of a kind of fenne
 rithes, y. grewe in the marishe groundes
 of Egypt. But Plinie sayeth, it was vs-
 ed in the time of kyng Numia, that reig-
 ned. ccc. yeres afore Alexander, & his
 booke, whiche were found in a chest of
 stone in a fild by L. Vitilius a Scribe,
 were writte in paper. In proceffe of time
 paper,

John Cuthen-
 bergus found
 Wintypng.

Men wrote in
 plates of lead.

Paper.

Pap.

paper, that we vse now, was inuented: it is made of linnen clothe beaten toge; ther in millesmade for that vse. ¶ Parchement, as Marro witnesseth, was found in Pargamus, albest the writers of Hebrew stories, as Iosephus sheweth, vsed parchement: they wrote also in goate skynnes and shepe skynnes, in olde tyme as Herodotus declareth.

Parchement.
Diuerse maner
of paper.

There be diuerse maner of papers, as paper ropall, paper demp, blotteng paper, marchautes paper. ¶ The vlage of writing by caracteres is very auncient, and was found by Protullius freman as Eusebius suppoeth, & Julius Cesar vsed it muche in secreete and prync counsels. The arte of memorie was founde by Simonides in Thessalie: for what time he was bouden to a banquet at a noble mannes house called Scopa, it chafised that he was sente for to speake with. Is. pong men at the gate & straight waie the bankettyng house fel and de; dropped al the gesses: Then he, because he remembred in what order & place euery one late deliuered euery manne his fyende to be buried, By that facte both
he per;

Arte of memory.

The second boke. Fo. xlii.

he perceiued the order of the art of memory and what commoditie came to the remembraunce of man by suche places & images as bee contained in that feate.

Ben of great memory.

In memory excelled Apus kyng of Persye, whiche could cal euery man in his host by name. Cyneas the ambassadour of Pirthus the day after he came to Rome saluted euery order of nobles by theyr proper names, Mithridatus coulde speake. xxij. languages. Julius Cesar could write, reede, endite, and heare a tale all at ones. Adrianus the emperour could do the same.

The. vii. Chapter.

The beginning of warre with other things concerning the same.



Chivalry, wherein is declared the manly corage of noble capitaines, was deuised (as Tully saith) by Balas, as Diodorus thinketh.

Was authored of chivalry.

the maner of warre was found out by Mars. Albeit Iosephus telleth of Tubalcain, whiche was afore the flood byd first practise feates of armes, whereby it appeareth that the vse of warres is of great

Tubalcain.

The second booke.

greate antiquitie, but it is vncertaine
who was the first warrior. Afore the
findyng out of weapons, menne vled to
fight with theyr fistes, feete, & bityng.
And thus beganne battaile, as Lucret-
sius writeth.

Handes gripen, fote, tothe, & nail
Vvere first vveapons vled in batail.

Afterwarde they beganne to fight
with staves and clubbes. And therfore
they assigne to Hercules a staffe and a
Lions skynne. For men in the beginning
vled staves to reuenge their iniuries &
quarrels, & couered their bodpes with
skynnes of wylde beastes in stead of ar-
mour. Palamedes ordered and set me
first in aray appointed watches & war-
dyng to be kepte, and watche woordes
in the battaile of Troy. At the same ti-
me Synon excogitated hekons & spies
Blintz saith that the Phenicians in-
uited first the policies of warre. Dio-
dorus affirmeth that Mars forged first
weapns, & armed souldiers with them,
and therfore the findyng out of them is
attributed to him: but the instrumētēs
of warre were found by diuers men at
sundry

Palamedes.

Palamedes,
first.

War dyng.

War dyng.

War dyng.

sundry tymes.

Helmettes, swordes, and speares,
the Lacedemonians founde: yet Hero-
dotus supposeth the tergattes and sa-
llettes to be the inuencion of the Egyp-
tians, & so to haue comen into Grece.

Helmettes.
Swordes.
Sp. ac.
Tergatted.

The habernion was deuised by Mi-
dus Messenius, wholde by Diotus &
Acritus as they fought together.

Habernion.
Dyotus.

Legge harness and crestes of sallettes
were inuented by the Cariens, Jaues
nes Etolas, Dartes with thonges of
Arpunges by Etolus sonne to Mars,
billes by the Thraciens, iustynge spea-
res and morespikes by Pyrrhenus: they
were vsed firste in the siege of Capua,
that Fulgius Flaccus laied to it. Wen-
thesilea imagined polaxes, and Discus
hunting stauies: bowe & shaftes, lieth
Jupiters sonne inuented, although Dio-
dorus ascribeth the inuencion of them to
Apollo. Notwithstanding, Artapanus,
whome Eusebius reciteth saith that
the inuencion of armour, began by Mo-
ses, whiche beyng very young acheued
the firste hardy enterpryse againste the
Ethiopiens. Of all engines of warre,
the

Legge harness
Jauies.
Dartes.

Justynge speares.
Morespikes.
Polaxes.
Hunting stauies.
Dome a Dartes.
Spikes.

The second booke.

Crossebowes
quarrells.
Boltes.
Bales and
Gages.

Cranes
Wernes.

Warren.

Sough.

Gunne.

the Cretians founde firste the crosse
bowes, the Sirians quarrells, or bol-
tes, and the Phaeniciens found brakes
& slinges: howbeit, Megetius holdeth
opinion that Balears, a people which
dwell in the Spanishe seas, ordained
slinges. Cranes, or wernes to wynde by
great weightes were & deuise of Aes-
chyphon. The rammar called in Latin
Artes, wherewith walles be ouer thro-
wen, was made be Aepus at Troy.
They sought a certise called in Latine
Testudo to min walles, Artemon Cla-
semonius instituted. But of all other
that euer were deuised to the destruc-
tion of man, the gonnes be most deuili-
she, which was perceiued by a certaine
Almaine, whose name is not knowen:
After this sorte, it chanced that he had
in a mortar pouder of brimstone that he
had beaten for a medicine, and couered
it with a stone, and as he strooke fyre it
fortuned a sparke to fall into the pou-
der: by and by there roase a greate fla-
me oute of the mortar, and lyfte vp the
stone wherewith it was couered, a
greate heyghe: And after he had percei-
ued

The second booke. Fo. xlviii.

ued that, he made a pipe of piron, & tempered the powder, and so finished this deadly engyn, and taught the Athenians the vse of it, when thei warred against the Genuates, which was in the pere of our lord. M.ccc. lxxx. For this inuencion he receiued this benefit that his name was neuer knownen lest he might for this abhominable deuise, haue bene cursed & euill spoken of whil: lest the worlde standeth. ¶ The way to reclayne & ride horses after the iudgement of Plinie, Bellerophon taught first: which roode the swifte Pegasus into a mountain of Libie called Chimæra, as Diodorus suppose it was Neptune. Byddels, bittes, horseharnes or trappers the Peletroniens a nation of Thessalie found, and as some thinke the cast to breake wpld horses, was lerned of the. Also the Numidians rode their horses wout sadles. Cartes with two horses & waggons the Phrygians vled first: chariotes. Richeonius deuised first in Grece, fightyng on horsebacke the Centaures found in Thessalie. Notwithstanding al the comodities of such beastes

What pere gun
newe totes found.

Marlapingg of
horses.

Byddels bytts.

Waggons.
Chariotes.
Fightyng on
horsebacke.

diviz. c. The second booke.

beastes, as hoxses, Mules, Asles, and al
other bearpng & byawpug beastes were
at the begynnyng. For it is manifeste
that the Egyptians, and Hebrewes, AC
irians & Arabians vsed them: but the
glorious Grecians vsurpe all to thep
owne gloste and ambitiousse prasse and
commendacion.

Chapiter.

The institution of Olimpiades with othen
betwen and games.

gates of
betwen.

Of Plaies of shewes in Grece
there were foure princ:
pall, whereof the moste prin:
cipall was Olimpiades: wher
the were kepte euery .v. yere in h moun:
te Olympus, and ordeyned by Her:
cules, one of the fine brethrien named
Ioael Dactyl, in honour and remem:
braunce of Jupiter. In this game Cor:
tilus an Archadien wan firste the prise
as Eusebius saith. Olimie aftermeth h
Hercules sonne of Alcumena obteped
p victorie there first. There was wyast:
lyng, running with hoise & and on fotte,
fearning, leping, coursing, w chariot:
tes: cōtencion of portes, Rhetouciens,
Mus:

Copius.

Aristotle used
in the Olim:
piades.

Musicians, and disputacions of Philos-
 ophers, and great assemblies out of all
 Grece. The maner was then to Pro-
 claime warres, or entre leagues of peace
 the reward of the victoures was a gar-
 land of Olive, whiche tree grew there ^{The rewards of}
 beside. By this thei compted their pe- ^{the victours.}
 res, as the Romaines did by Iustice &
 their counsailes. The second thei was
 Pithon, whiche wer in honor of Apollo,
 and made by Apollo hymself, In memo-
 rial of his actiuitee, in vanquishing the
 greates Dragon Pithon, that was sent
 by Juno, to persecute his Mother La-
 tona. The third game was Isthmian, de-
 uised by Theseus, in the worship of his
 Father Neptune, as Hercules had
 doen by Jupiter: thei had the name Is-
 thmian, of the narrow place in Grece,
 that Corinth stode in, where the plaies
 were celebrated, beside an old temple of
 Neptune, enuironed with a darke wood
 of Beeche trees. Thei that won the ma-
 tierie, had a garland of Olive tree. The
 fourth game was Nemeian, named of the
 Forrest Nemea, Theseus castes the Argi-
 uans kepte solempnely, in reuerence of
 Hercules,

The.ij.boke.

Hercules, that slewe their mightie lio,
 whose skynne he ware for his coate ar-
 moure. Pirrhys daunce was a kynd of
 daunsyng, wherin the Laecedemonians
 practised their pouth, from thei were. b
 pere of age, as a preparatiue to greater
 affaires of warre. It was firste institut
 ed in Crete by one Pirrhys, that was
 one of the Libilles priestes. Thei dan-
 ced it in armour, and with weapons on
 horsebacke, as Solinus testifieth. Ma-
 ked games wer first inuented by Licab:
 funerall plaies by Acastus, wrestel-
 byng by Mercurie, Dice, tables, tennis, and
 cardes, wer found of the Libians, a peo-
 ple of Asia, and begon not for any luere
 or pleasure, but for a common wealthe.
 For what time their countrey, had great
 scarcenes and want of come, insomuche
 that it was not able to suffice the peo-
 ple, thei mittigated & swaged their hun-
 ger and scarliffe, in this wise, one daye
 thei toke their meate moderately, and a-
 nother daye by course, thei applied such
 sportes and pastimes, to drive away the
 tediousnes of their famine and hunger.
 The Chess were inuented the pere of
 the

Pirrhys daunce.

Maked games.

Funerall plaies

Wrestlyng.

Dice.

Tables.

Tennis.

Chess.

the worlde thre thousande, sixe hundred
 xxx. by a certain wiseman called *Xerxes*.
Xerxes, to declare to a tiran, that Maiestie
 or authoritie, without strengthe, assis-
 tence, and helpe of his men and subiec-
 tes, was casual, feble, & subiect to many
 calamities of fortune: his intent was to
 breake the fierse crueltie of his harte,
 by feare of suche daungiers as mighte
 chaunce, or come to passe in the life of
 man. There is a game also that is plas-
 ped, with the posterne bone, in the hynd-
 der foote of a shepe, ore, Gote, fallowe
 or red Deere, whiche in Latin is called
Talus. It hath foure chaunces, the ace
 point, that is named *Canis* or *Canicu-*
la, was one of the sides, he that cast it,
 laied doune a peny, or so muche as the
 gamers were agreed on, the other side
 was called *Menus*, that signifieth. vij. *Menus*.
 he that cast the chaunce wan sixe, and al
 that was laied doune, for the casting of
Canis. The two other sides wer called
Chius and *Senio*: He that did throwe
Chius wan. iiij. And he that cast *Senio*,
 gained. iiij. This game (as I take it) is
 vsed of childzen in Northfolk, & thei cal
 it

The.ij.boke.

Chaunce bone. it the chaunce bone, thei play with thie
o: foure of those bones together: It is
either the same o: very like to it.

**Multuris.
Hercules.
Basiliscus.**

There was in olde tyme a game at
the Dice called Multuris, & Hercules
Basiliscus, that Plautus maketh mēt:
on of: but thimuentor of those games be
pet vnknown, albeit, it semeth to be a
deuise of the Romaines. And likewise
the auctor of the game, named obde o:
enen, and holdyng vp of handes o: fin:
gers is vncertain. There bee some that
referre the findyng of the Cardes and
Thesse to the noble Palamedes.

O: de and euen.

Palamedes.

The.ii. Chapter.

A Certain plaice of the Romaines.

Supercalio.



Uprecal was a caue at the
foote of the mount Palas:
tyme, hallowed to Pan a
misticall god of the Archas:
diens, where the custome
was to sacrifice (a Gote, as Plutarche
reporteth) a Dogge, because he should
kepe the wolfe from their foldes. The
oblacion was made in february, about
the. xv. kalendas of Marche, after this
rite and fashion. The pong men all nar:
ked,

ked, ran and coursed aboute wantonly and lasciuiously, in honoz of Pan, with whippes and scourges in their handes: and the women offered themselves, to be beaten with their scourges, supposyng that it helped to the fruitfulness of childre: this pastime was instituted by E; uader, that came out of Archadia. Mer; cus Antonius in this plape naked, sette the Diademe on Julius Cæsars hedde. There was also another shewe called *Circenses*, whiche were celebrated in a place walled aboute, named *Circus*, wher was vsed fightyng, and coursyng of horses, and runnyng with charettes.

The *Circus* that we name *Listes* or *Tiltes*, were of greate length, and had barres, wher the rase should begin, and at thother ende was the wager set, that thei ran for: there was vsed in the same place tournyng. These were long vsed solempnely of the Romaines, and had the title of great playes or games. The thirde kynde of playes were *Saturnalia*, whiche continued fve daies in Decem; ber, and wer kept very costly and sum; pteously, with great sport and gladnes,

g.ij. and

The.ij.boke.

and mutual feastes, and presented ordi-
narely one another with giftes. It was
also the maner in those feastfull daies,
that seruantes should haue equall po-
wer in thynges, and like authoritie, &
sit at the table with their Masters, be-
cause in Saturnus tyme, all thynges
were vsed in common. Janus ordeined
them in honour of Saturnus (as Ma-
crobius declareth) and some say thei be-
gan in Athens. Ther was also another
Sworde plaiers. game off sworde plaiers vnarmed: the
occasion of their beginnyng, because the
Romaynes when thei went to warre,
should se fightyng, woundes and swer-
des, to the intent that thei should be the
lesse afrayed of their enemies armed, or
be discouraged, whē thei saw the blow-
dy woundes in the fildes, therefore the
chief capitain or lieutenaunt of the host
should exhibite to the people, a game of
fence or sworde plaiers.

The.iiij.Chapiter.

¶ Who sounde Truce, Leages,
sundry kyndes of making
it, Triump and
Quacions.

Truce



Truce, that is called a couer
 nauut of peace for a season,
 was instituted by Licaon,
 it was taken some tyme for
 peres, as the Romaynes
 toke truce with the Aleientes for fortye
 peres, with the Perites for an hundred
 some tyme truce was made for houres,
 as Caius Pontius a Samnite, requi-
 red of the Dictator of Rome, truce for
 vij. houres. Leages of peace and cries in
 common places, Theseus did ordein in
 Grece, but Diodorus assigneth it to
 Mercurie. Neuerthelesse, they were in
 frequent vse long afore that tyme in As-
 sirie and Egypt, and namely among the
 Hebrewes. For Jacob made a leage with
 Laban. And Moses offred condicions of
 peace to the princes of the countries, by
 whō he passed: and after hym Jehosuah
 stroke vp a bond of peace, & made a loue
 daig with the Gabaonites. Therefore it
 is a great difficultie, to appoynt the in-
 uentor of it. There wer diuerse fashions
 of makyng Leages, as the Romaynes
 maner was of this fashid. The herauld
 of armes, at the commaundement of the

Truce.

Truce for peres.

Houres.

Leages.
CriesJacob made a
leage with LabanJehosuah with
Gabaonites.The Romaynes
Leage.

The. ij. boke.

kyng, toke and smitte a hogge, appoynted for that purpose, sayng: so let Iupiter smite hym, that disaunleth this holy leage, as I strike this hogge. But Polibius writeth, that the Herolde toke a stone in his hande, and saied: if I performe and stand to the couenaunt of this Leage, without gyle or fraude, the Goddes geue me all thynges prosperous: if I either doo or thynke the contrary, I praie God that I alone be destroyed & cast awaie, as I cast this stone from me, and furthwith he threwe doune the stone. When the Arabiens make a Leage of peace, there standeth one betwene the twoo parties, that cutteth with a sharpe stone, the holowe of the hande of the confederates, and with the bloude that issueth out, he annoynteth with ragges taken out of their garments. vii. stones that stande betwene the, and inuocateth Dionysius and Urania their Goddes: then the soliciter and intreater for the peace, findeth suretie for the straunger or citezen that was partie. The like order was vsed in amities, made among frendes.

The

The Scythians made leagues after this maner: thei filled a bowle of wine, and mingled it with the bloud of them that should entre the bode of peace, and then thei weate in the Bowle their arrows, ares, halbarres and dartes, that doen, thei with many woordes, bowed and cursed themselves, and so dronke the wine both thei, & al the nobles present. The same vse was among traitours in their conspiracies at Rome. The Barreans consented on these Leages thus: thei made their loue dase, ouer a deepe caue very priuie, & so long as the perth continued, so the pacte indured. Dionisius, whiche was replenished with the spoles of many countrees, led the first triumphe, and after ward. it was receiued of sonderp nacions, as the capitaynes of Carthage, when thei sped well, triumphed. In Rome Romulus, after he had conquered Aeron kyng of Centauns, crowned with Laurel, and caried in a chariot with. liii. horses, entered in to the citee triumphantly. And dedicated his prate and spoles to Jupiter, as Dionisius wyiteth. Albeit, Eutropius

The Scythians
League.

Barreans league

Triumphe.

g. b. saith

Feminus.

Ouacion.

Posthumus.
Fabertus.

saith that Tarquinius Priscus, firste triumphed of the conquest of the Sabines. Camillus led the first solemne triumphe with white horses, and a gilded chariot, and a garlande of gold, with all the capitaines folowping the chariote, with cheines and fetters aboute their neckes. And the senate goyng before into the Capitole of Jupiters Temple, where thei Offered a white Bull, and then returned. It was lawfull for none to triumphe, but suche as were dictators, consull, or pretor, albeit, Lncius Domitius, beeyng but of the order of knightes, triumphed as Cicero telleth. Ouacion is a lesse royaltie then triumphes, and was the worshippe of suche, as had ended any battaill, or atcheued any feact without bloodsheddyng, or whē the battaill lacked, any of the due circumstances of appoyntyng, thei that came into the citee with that pōpe, wer crowned with a garland of Myrtill. And went a foote into the capitole, all the senate folowying him, and there offered a shepe. The first that had any ouacion was Posthumus Fabertus. The Lacedymoniangs when

When thei banquished their enemies by
craft, pollicie, or deceipt, offered a bulke The offering of
the Lacedaemonians.
When thei did valtauntly subdow them,
by force of armes, thei sacrificed a cocke
of the maner of triumphe, reade Appia-
nus Liuius, or Julius Capitolinus,

¶ The.xj.Chapiter.

¶ Garlandes or crownes, the diuinitie
of the sun, and of Wynter.



Liue testifieth that Liber Bacchus.
Bacchus, did firste inuent
and ware a garlande made Garlandes.
of Iule on his hed: & after
it was taken in a custome,
that when thei had sacrificed to any of
the goddes, thei should be crowned with
a garland, and thobladid likewise. Not:
withstandpng, I find that thuse of gar-
landes or crownes, is of moze antiquitie
then Liber Bacchus. For Moles, that Moies.
was many peres afore hym, made many
crownes & garlandes of gold. At the first
the maner was, in al places & sacrifices
to wind garlandes of boughes of trees.
And after thei wer garnished with va-
rietie of floures emdg the Sicioniās by
Pausias & Elicera his leman. Pausias.
Not lōg
after

Winter garlandes after the winter garlandes that be called
Egyptia, whiche are made of wode split;
 ters or Iuerie, dyed with many colou-
 res, began to be had in quotidian vsage

**Croune of bra-
 sen plate.** And in proesse, thei made crounes of
 brasse plates gilted, or couered with sil-
 uer, called for their thinnes garlandes.
 Last of all Crassus the riche, did firste
 sette furthe in his Games and shewes,
 crounes with silver and golden leaues,
 And consequently there were inuented

**Triumph
 croune.** many maner of crounes. As the trium-
 phant croune, that the mperoz or graunde
 capitain wore in his triumph, this was
 first made of Oliue, and afterwarde of
 golde. The murall or wall croune, that
 was geuen to hym, that scaled firste the
 walles. The Campe croune, that was
 the reward of hym, that entred firste the
 armes, into the Campe of his enemies.

Navall. Nauall or Sea croune, whiche was set
 on his hed, that first bo:ded his enemies
 shippe. And all these were of gold. The

Obsidional. Obsidional croune, that was wore of
 him, that deliuered a citee besieged, and
 was made of Grasse. There was also a

Imperiall. ciuill croune, whiche was a souereintie
 that

that a citezen gaue to hym, that had valiantly preserved hym fro his enemies; this was made of Oken bianshes: And this maner of crowne the Atheniens did first deuise, and gaue it to the Pericles.

Pericles

There wer moreover crownes of pearles, trenche crownes and garlandes, composed of the eares of Corne, whiche as Plinie witneseth, was firste in vse among the Romaines: But Garlandes made of Cinamome, wouen and imboscled with golde, Vespasianus did firste consecrate in the capitolie, in the temple of peace. In space of yeres, theretofore of crownes was such, that the Grecians in their bankettes, crowned bothe their heddes, and Cuppes also, wherof the Iouians wer authors. By this sort of crownes, Cleopatra empoysoned Antonie, as Plinie writeth. And Artaxerxes vsed crownes or garlandes in his feastes, to this Virgil alluded in his Aeneidos.

Garlandes of Cinamome

Cuppes with crownes

Thei seifurthe their golden goblettes:

And crowned them with freshe chaplettes.

Oyntmentes (as Iosephus writeth) notwithstanding, that Plinie saith the contrary;

Oyntmentes

the contrary, were vsed long afore the
battail of Troie, for Iacob sent to his
sonne Joseph in Egypt Opntementes:
and Moles, that was thre hundred and
fittie pere, afore the siege of Troie, mak-
eth mencion of Opntementes, concer-
nyng the sanctification of the taberna-
cle, and Priestes of the olde testament:
albeit, it is not knowen, who was firste
deuiser of theim. Plinie and Solinus
report that Alexander, when he wanne
the campe of Darius, founde among o-
ther Jewelles and spoles, a casket of
Opntementes, that muche pleased hym:
But Herodotus dooth declare, that it
was in frequent vse afore Darius time
for Cābiles Citrus soune, sent ambas-
sadours to Aethiopus kyng of the Ma-
crobsians, with greate presentes, wher-
of a hore of Opntementes was percell.
When the kyng had learned the maner
of the confection of it, he contempned
and neglected it, as a thyng of no value.
It is no certaine when thei came into
Rome: but I find in Plinie, that the .v
hundred fittie and .v. pere, the citee An-
tiochus beeyng vanquished, and Asia
subdourd

Aethiopus' disci-
ple opntementes.

Opntementes
might not be sold

subdued & conquered P. Picinius Cra-
sus. and Julius Caesar then Censours
commaunded that no forrein nor straunge
confection of Dintementes, should bee
solde in the citee.

The .xij. Chapter:

W. is found out by Itallies, Smithes To-
les, Fire, Candelles, and Belowes.



Gold. If all metall, wherein world
ly substance consisteth, gold,
that all menne sore couete to
haue, is the mooste precious.
For the desire hereof, thei haue digged
in the depe bottomlesse abisse of theperth
and at the length (as Phalerius saied)
thei will digge Pluto out of hell for it.
And Diogenes what time he was asked
why gold looked so pale, answered vertie
well, sayng: because it hath many that
lye in waite for it. Cadmus, as Plinie
affirmeth, found it in the mount Pange-
us in Thrace, or as some thinke, it was
Thoas & Eacis, that inuested it in Pa-
chala: Silver Erichthonius of Athens
or Leacus found out. I thinke thei re-
port that gold was found in Pangeus, be-
cause ther is great plentie in y hil. as he-
rodotus

Cadmus found
Gold

Plinie.

The.ii.boke.

Iron.

Lead.

Brasse.

Tonges.

Leuer.

Scithe.

Melting brasse.

Harpe.

Smithes forge.

Idei Dactyl.

Diodorus doth write. The five brethren
named Idei Dactyl found iron in Crete
Midacritus set lead out of the Iſelāz
des against Spaine called Caſſitrides,
as Strabo declareth. Brasse was found
by Cnira, in the Ile of Cipres, and
Solinas ſaith it was founde in Crete.
Cniras also deuised the tonges, file or
Rape, Leuer, and Scithe. Notwithſtan-
ding Clement ſaith, that Selmentes
and Dammameneus two Jewes, found
Iron firſt in Cipres, and the Dannoni-
ans Brasse. Aristotle holdeth opinion,
that Lidus a Scythian, firſt taught to
melt & worke brasse, Throphaſt thyn-
keth it was Delas a Phrygian. Strabo
writeth that a certaine people named
Theſchines, wrought Iron and brasse
firſt, and thei made a ſwearde named
Harpe, whiche thei gaue to Saturne.
The Smithes forge, ſome thynke the
Calibians founde, and ſome ſuppoſe it
wer the Ciclopes, whiche firſt vſed the
Smithes craſte. Diodorus holdeth the
opinion, that Idei Dactyl and Melca-
nus wer authors of fire, Iron, Brasse,
Silver, Gold, and all that is wrought
with

The second boke. Fo. lviij.

With the fyre. Sootheryng of yron Glas: ^{Pyrodes} ^{Pyrodes}
 cus founde, & Cadmus melting of gold. ^{Pyrodes}
 Nevertheless I take it that all these
 afore named found the vse of such thin-
 ges in their countreys where they were
 inhabitauntes. For the vse of all suche
 metal was percepued in the beginning
 of the worlde by Tubalcain which was ^{Tubalcain.}
 sonne to Lamech and occupied smithe
 crafte. Clement referreth the tempe-
 ryng of yron to Delas. Fyre is suppo-
 sed to be the inuencion of Vulcanus:
 Macrobius sayeth that the trees tossed
 & shaken wth wyndes, by beating toge-
 ther of their boughes excited fire. But ^{Fyre.}
 it had bene more couenient to haue as-
 cribed the gifte of it to god, which gaue
 it to man to be remedie against the dan-
 ger of cold. Pyrodes first stroke fire out
 of flint, Prometheus taught fyre to ^{Pyrodes stroke}
 kepe it in matches: Plinie telleth howe ^{fyre out of flint}
 the spies in armies & camps, or els the ^{Matches.}
 shepardes deuised to smyte fyre by rub-
 byng of two peces of woode together. ^{Smityng fyre}
 Laurel and Iupe be best for that vse. ^{in th wood.}
 Belowes were founde by Anacharsis ^{Belowes.}
 as Strabo witnesseth: Candelis the ^{Candelis.}

Egyptians intented.

The. xij. Chapter.

Who ordeyned copnes, toke ag glass. & rynges
with preciousse stones.



Copnage, of what metal so
euer it was made, it maye
appeare by Iosephus, is ve
rye auncient: for Cain A
dames sonne was very gre

dy in gatherpung together of mony. He
rodotus wylteth, that the Lidian
first copned syluer and gold to byr and
sel with, for afore the siege of Troy as
wytnesseth Homere, menne vied to
chaunge stufte for stufte. Albeit in the
time of Abraham there was mony cur
rant, for he bought the double caue, to
burpe his wyfe Sara of the Hethite
Ephron for. L. L. L. L. sples of syluer,
whiche was afore the siege of Troye
many peres. In Rome the first copne of
gold was smitten the. cccc. xlvij. pere
of the cptic. And it was named a ducas
te, and after it beganne to be vled in
many places at sundry tymes.

Whardon beganne siluer copne in the
Egina. It was minted in Rome.
cccc.

Wong.

Lyming.

Wyttes.

Gold in Rome.

Whardon.

Whardon was
copned in Egina

The second booke Fo. lviij

cccc. lxxxiij. pere after the cylie was
bullded, the printe of it was a Chariot
with two horses and some with foure.

Janus dyd cause brasle to be copned Janus cogner
of brasle,

with a face on the one syde & a shipp on
the other syde, to the entent to gratifie
Saturnus (whiche arriued there in a
ship) by setting furthe his memory to
their posteritie & successours. Seruius

Seruius.

Tullius first copned brasle with an I
mage of a shepe & an ore, as Plinie wit-
teth. Lohpung glasses of siluer were di-

Tullius.

Lohpung glasses

uisid by Paritcles in the tyme of Pro-
peius Magnus. There were also in-
uented lohpung glasses of steele, leade,
chrystal, glasse, & mingled Russe wherein
we behold our visages. Albeit it is un-

certain who did first fynd them, sauing
that Plinie saith one Sidon imagined

Sidon.

the of glasse. Ringes with a peece of sto-
ne wrought in them be reported of Pli-
nie to haue bene made of Jupiter for to

Ringes.

kepe in memory the punishmēt of Pro-
metheus, for that he deluded the gods
des of the element of fyre, and dyd tra-
duce it to mā's vse, but that is a fable of
fynal credite. For the vse of ringes

Prometheus.

h. ij. and

The second booke.

A p̄ciouse stone is of great antiqui-
tie, for I rede in Genesis that Judas
gaue his daughter in lawe Thamar a
r̄yng, & broches, as pledges of his pro-
mise. And Moles that was .ccc. yere be-
fore the battaile of Troy speaketh of
ȳ arke & vestures of Aarō, as Onyches
and smaragdus or emrode. In Rome at
the firste they v̄sed r̄ynges of yron eue-
ry mā sauing the tribunes. It was lōg
afore the senatours had anye ringes of
gold and as Macrobie writeth, they v̄-
sed them not so muche for c̄p̄m̄p̄ng &
deckp̄ng of themselves, as because to
seale letters with them: in somuch that
it was not permitted to any mā to haue
mo then one, and that was allowed in
none but fre men. Afterwarde they be-
gan to graue scales in p̄ciouse stones.
And least they should be broken with
stresse, they ware them on the sp̄nger of
the left hand, that is next the litle sp̄n-
ger, because the left hand is not put to
much labour as the right hand. or els as
Macrobie saileth, because there goeth
a vapne from that sp̄nger to the heart.
R̄ynges also were v̄sed and worne of
the

R̄ynges of yron.

R̄ynges of cerues
to seale letters.

It might haue
but one r̄yng.

R̄ynges of stones
worne on the
litle hand.

the knightes of Rome, that by the they might be disseuered and knowen from the common sort of the people.

*Knightes have
tynges, for a
discreace.*

The. xiiij. Chapter.

*The original of glasse, Amber, Hermilon
Myrra, and Chyball.*



Phenice which is a part of Syria, marchyng on Turie at the fote of the mount Carmel, there is a pole called Ladebea, wherof the riuer Belus springeth, in the whiche glasse as Plinie writeth, is engendred: *Glasse.* For it is reported that on a time when a marchautes shipp, that was freighted with saltpeter (for so some expound nitrum) arriued there. And as they roymyng on the sades and sea hankes prepared their meate, It fortunied that by cause they had no store of stones to bere by their vessels, wherein they sodde their meate, they toke out of their shipp great peces of Nitre to set on their vituals, which after they chaunsed to be on fyre & mingled with the sand, there ranne bright flakes of this precieuse liour. By this riuer is Memnon his tounbe, & as Iosephus writeth, the nature

Nitre.

The second booke.

Ambre.

Mercurio.

Serpens.

Christal.

ture of that water is to turne & trans-
 forme other metals into glasse. Ambre,
 as Diodorus witnesseth, was found in
 the Ile Basilla, whiche lyeth againste
 Scythia aboue Galatia in the great
 Ocean, where it was first cast vp, and
 was neuer seene nor found in any other
 place before. Mercurio or red lead was
 found in Ephesus by Callias an Athes-
 nien: And it was in Rome counted and
 taken for holly in somuche that on their
 feastful daies, they painted the face of
 Jupiters Image with it, & the bodies
 of them that triumphed. Camillus tri-
 umphed so, as Plinie witnesseth. Mirche,
 whiche is an humoure congeled & con-
 stipated together with heate, commeth
 out of the east parties & namely out of
 Carmania: Pompeius in his triumphe
 of the pirates and robbers on the sea
 brought it first into Rome. Christal is
 a stone that is congeled of pure water
 not with cold, but by a power diuine of
 heate wherby it retaineth his hardnes,
 & neuer relenteth or melteth, & recey-
 ueth diuerse colours, & this is the mind
 of Diodorus. But Plinie holdeth opi-
 nion

anon that it cometh of the pſe, extre-
mely froſen. Neuertheleſſe it is vncer-
taine yet who found it.

The .xv. Chapter.

The beginning of Imagery, and of Alexanders Image.



Concerning the vſe of making
Images, from whence it came *Images.*
auctours differ and vary. For

Macrobius citeth one Epica-
rus that ſayeth it beganne of ſuperſti-
cio of Hercules, which according to the
nōber of his cōpanions whom he loſt in
his voiage into farre cōuntries, whē he
came home into Italy made Images of
them and caſt them downe at the bridge
Sublucius into Tibre, to the intent thei
ſhuld be caried into their natie coun-
tries, thinkyng that to be a juſt parita-
cio for their funerals. Neuertheleſſe he
taketh it that they came rather of the
cuſtome of the Archadians, whiche as
Diodorus writeth, in theyr wandering
abrode repared into Italy, & buildd a
chapel to Pluto & an alter to Saturne.
where thei pacified Pluto w the hedes
of men, & burned the bodies to Satur-
ne. For ſo they expoſed their oracle. *Hercules.*
The Archadian manner.
An oracle.

h. liij.

Et

1101 The second booke.

Et capita inferno & patri transmissa
tite lumen,

Geue heades to Pluto the god infernal,
And Saturne his father the fire lustral.

The sacrifices that were offered to
Saturne were named Saturnalia, Af-
ter Hercules as he passed through It-
ly, when he had conquered & subdued
Geriou, aduertised thē to chaunge that
vnlucky sacrifice into fortunate obla-
tions, & taught them to make Images
of lytle bones & to offer thē to Pluto,
And to light tapers of ware in honoure
of Saturne. Lactantius sayeth. Pro-
metheus made first Images of soft clay,
& taught y way to make statues: Some
say, as Diodorus writeth, that the E-
thiopians found the first vse of Images,
& of them the Egyptians learned. Not:
Withstādyng I find that Images were
long afore that tūne: for Rachel when
her hūsbāde fled out of Mesopotamia,
frō Laban his father in lawe, did steale
away her fathers goddes, and therfore
it appeareth that Imagery is of an
auncient beginnyng.

Protheus
made ymages.

And

And some there be that thinke me toke
 occasion of God to make Images, whi-
 che willing to shewe to y^e grosse wit-
 tes of men some perceiuer aunces of hym
 selfe, toke on him the shap of man, as A-
 braham saw him & Jacob also. And the
 scripture semeth in sundry places to at-
 tribute to hym handes, feete, eyes and
 eares, which be partes and membres of
 men. And by this meanes men gathered
 the maner of makynge ymages of God,
 bycause to kepe hym in frethe memory.
 And this is the true original of Imag-
 ergy. Spurius Cassius made in Rome
 the ymage Ceres of brasse. Afterwarde
 were made statues of men to excite and
 encourage valiaunt heartes to high en-
 terpryses. And for that cause the Athe-
 niens set vp the Images of Armodius
 & Aristogiton that slewe & expulsed the
 tyrannes. Leotinus Georgia made him
 self an image of pure gold (not hollow)
 fyrt, and set it at Delphos the. lxxviij.
 olimpiade. Pharnaces caused one to be
 made of silver like himself, which Po-
 pete in his triumph remoued. In Italy
 M. Attilius Clabzia made the first sta-
 tue

Ceres ymage of
 brasse.

Leotinus Georgia
 made him-
 selfe an ymage
 of golde.

M. Attilius
 made the first

The second booke

Image in Rome
of gold.

Phidias.

Augustus seale.

tue of golde on horsebacke in remems-
braunce of his father: There were also
images made of brasse, yvorie, woode, &
marble. The maner of the Romaines
was to set vp their Images couered,
but the Grecians vsed to forme them
naked, & the Romaines also had a rite
to burne encense, & light tapers afore
them. In this art many were very ex-
pert, as Plinie reherseth: but Phidias
of Athens passed the all. In Rome the
hundreded and familie of the Macrians
were accustomed to were on them the
image of Alexander the great grauen:
as men in gold or siluer, womē in calles
& ruyes: because it was reported, that
he should achue wel in affayres which
did bere on him Alexanders Image ey-
ther in gold or siluer. And therefore Au-
gustus Caesar vsed long the Image of
him in sealing his letters.

The .xviij. Chapter.

Painting, and potters crafte, or working in ycarth.

Painting.

Painture, Egges a Pidan,
as Plinie thinketh, did fynde
inuent & diuise it in Egypte.
In Grece Pyrrhus the colyn of Daes-
dalus,

dalus, after Aristotles mynde. But ^{Polygnotus.}
 Theophrastus saith þ Polygnotus an
 Athenian found it, yet Plinie agreeth
 nether w Theophrast nor yet with him
 self: for in his. xxxv. boke he saith that
 Polignotus a Thasian did firste paint
 women in single apparel, and trimmed
 their hedes w calles of sundry colours,
 & set furth ppyctures to þ shewyng more
 decenre, in openyng their mouthes, and
 made their tethe to be sightly, and the
 visages more fauourably to behold. but
 who found it, it is vncertaine. for the
 Egyptians saie they had that arte. vij.
 Myres afore it came in Grece: And
 they of Grece affirme it was begonne
 by the Sicionians, and some of the Cor
 rinthians. Albeit al confesse it beganne <sup>The beginning
of painting.</sup>
 of the drawyng of a mā with lynnes. In
 procelle of tyme it wared more lūptuous
 se w colours. Drawyng pictures with
 lines or shadowes Philodes an Egyp
 tian or Cleantes a Corinthian diuided.
 Thelephanez a Sicionian & Ardicus of
 Corinthe vsed firste this arte wout co
 lours, & Cleophātes of the same couns <sup>Cleophantus in
v. used colours.</sup>
 tricsinuēted first colours. Apollodorus
 obtayned

The second booke.

Pencil.

obtained muche praise with the pencil;
In this excelled Lymagoras, Pythys
Polignotus Aglaophō with other that
Plinie reciteth in p. xij. boke: And Ra:
phael Sāctus an Urbinate, is very ex:
cellent in expressing of lively Images

Potters & craft.

of men in this faculte. The potters oc:
cupaciō that worketh al thinges in clay
& pearth, Chorebus an Athenian found
as Plinie in his. viij. booke telleth. In
his. xxxv. boke he ascribeth the original
of it to Dibutades at Corinth, whiche
by helpe of his daughter invented this
craft, for after she vnderstod that a pōg
man her loue shoulde departe into a
straunge nacion, for the tender loue that
she bare to him, she drew his Image on
a wall after the patron of his shadowe
by cādel light, which her father fylled
& fashioned with clay, and made it into
a figure & resemblance of his body, &
pyried it with the fyre & set it in the com:
mon hote house where the maides and
womē kept bathes: And there it remay:
ned tyl Mummius destroyed Corinth.

**Dibutades
p. 32. r of clay.**

**Mummius de-
stroyed Corinth**

Some say it was found by Rhetus and
Theodorus in the Ile of Samos, And
Dema;

The second booke. Po. lxiij.

Demaratus father to Tarquinius ^{Demaratus.}
Dulcius kyng of Rome brought
it into Italy, and after him Lucirapus
and Eugrammus amplified the science
more copiously. Making of mouldes, ^{Mouldes.}
and the waie to worke ymages in them
Lisistratus a Sicilian inuented. The
potters whele or frame, as Ephorus ^{Potters frame.}
sayeth Anacharsis a philosopher of the
countree of Scythia found: Some say it
was Talus Dedalus sister sonne
The speciall workemen in this
arte were Dimophius
and Gorgasus.

Here endeth the abrydgē
ment of the second
booke.

The third boke,

The fyrst Chapiter.

The invention of husbandry with other thinges concerning the same.

Husbandry.

Dionysius,

Triptolemus.

Cain.

Men lured by

accusation.

Ceres.

Ceres sowynge.



Husbandry or tilling the grounde Diodorius sayeth, was excogitat by Dionysius among the Egyptians, In Grece and Asia by Triptolemus: as Iustine writeth, in Italy Saturnus: but Virgil witnesseth, that Ceres was firste inuentrice of it. Nevertheless Iosephus declareth that it was receiued and founde by Cain Adams eldest sonne. In the beginning men liued by Acornes, and other frutes of the pearth tyl Ceres, as Plinie telleth, taught them of Athens, Italye, and Sicilie to sowe corne, which afore grewe emonge other herbes. Diodorius referreth the inuencion of it to Isis. Albert, Iustine affirmeth that Triptolemus founde it in the tyme of Erichtheus kyng of Athens, but Diodorius saith he learned it of Ceres, & had commaundement to teach it abrod. In Italy Saturne instituted sowynge as

as Macrobie testifieth, Bitumnus taught men fyrste to mucke and com-
 passe their lande, and his brother Bit- Bakeng and
grinteng.
 lumnus taught men to bake & grinde,
 but Plinie saith that Argeus a kyng Dungeng land.
 in Grece taught menne to dunge their
 lades in the tyme of Homere. And Her-
 cules afterwarde published it in Ita-
 ly. Diodorus witnesseth that Dionis- Porkeng of the.
 sius the seconde Poked oren to the
 plough fyrste, wheras afore it was las-
 boured by hande, Whiges an Athenien,
 or as some reporte Crisptolemus, and
 some say one Pliris found the plough:
 Trogus dyd saye that it was Habis
 kyng of Spaine that taught fyrste to
 plowe and sowe. Instrumentes of hus- Plough.
In Crumentes of
substant.
 bandye, as Virgil suppoeth Ceres
 found out, but we muste take it that
 these men afore reherfed dyd teache it
 fyrste in sundry places, for it is mani-
 fest that afore theyr tyme the Hebrewes
 and Egyptians had knolege of this
 science, as Jacob, when there was a
 greate derth of come in Canaan, sent
 his sonnes into Egypte to bye graine.
 And therfore without doubt the He-
 brewes

¶ The third booke.

Wine & carres. Byes dyd fynde oute the waye
of tplyng corne, grinding with other
rusticall instrumentes: Byes & sarces
of heare, were found in ffraunce, as Plin-
ie telleth, & bultres of linnen in Spai-
ne. In Egypte they were made of fenne-
rishes, and bulrishes.

¶ The.ij. Chapiter.

¶ Wyne, oyle, honge, cheere, and Grange trees
brought into Italy.



Wyne.

Icarus.

Orestes.

*Wines brought
into ffraunce.*

Dionysius saith that Dio-
nisius did first perceiue the
nature of the vyne, and
taught men of Grece to
plant it, and to presse wine
out of þe Grape as Saturnus did in I-
taly: some say it was Icarus father of
Penelope that found it in Athens. And
was after ward slain of the husbandmen;
when they were dronken. Athenaeus in
one place writeth þe Orestes sonne to
Deucaliō first found the vyne about the
mount Aetna in Sicile: In another pla-
ce he saith that it was found at þe cite
Blithma in Egypt. Arantes a Tirhene
banished out of his countre by Lucnon,
whō he brought vp of a child, caried first
wyne

Wine into Fraunce, Seculus the sonne
 of Mentus, inuented the firste foode of
 men, of the trees, and Eumolpus an
 Athenian, taught the maner of ordypng
 theim, but afore all these, Noe was the
 first that ether tilled the land, or plasted *Howe plantes of
the wine.*
 the Vineyard. And when he had dröke
 of the fruit of the grape, he was dröken

Wine tauernes were set vp firste by *Wine tauernes.*
 the Lidians, a people of Asia, which al-
 so founde diuerse games. Staphilus (as
 Plinie saith) deleyed wine first. Drink *Deleyng of wine*
 that is made of Barly, whiche wee call
 ale, and was the common drynke of the
 Egipcians, was deuised by Bacchus;
 and he taught it to suche naciös, as had
 no grapes growpng. And for that cause
 Englande, Scotlande, Irelande, Fräce,
 and Germanie, and all that border on
 the west & North seas, vse this drynke.
 Albeit, the Germaines put hoppes in it
 and call it Bere. In Grece, as Diodo-
 rus holdeth opiniö. Dallas shewed the
 Olue, and the waie to make ople. And *Olue Oyle.*
 Aristaeus gathered first the cruddes of
 milke, and made chese honp. And thople *Making Chese.*
 Mille, as Plinie witnesseth, notwith;

The.iiij.bokē.

standing thollue was afoze Moes floud
and Moes spake of Oyle, that was vs-
sed in sacrifices, wherby it maie be per-
ceiued, that Oyle was inuented of the
Iewes. Iustine saith, Gargoris kynge
of Curetes, found the fashion of gather-
ing of Honey, he dwelled in the forrest
of Larchesia in Spain. There grewe
no Oile in Italy, Spaine, nor Affrike
In the tyme of Tarquinius Priscus,
the hundred. lxxiiij. yere of the citee.

And afterward the. liij. C. xl. yere of
the citee there wer some, howbeit, thei
wer nere the sea. But in dede honey was
gathered first of the Hebryues shepherdes
The Cheritrees. L. Lucullus broughe
out of Bouthus, the pere of the citee. vj
hundred. lxxx. Zinzipha and Tuberes,
two kyndes of apple trees S. Papini-
us conueighed out of Siria and Affrike
into Italy, in the tyme of saint Augus-
tine. The Plane tree, the Lanrell tree
the figge Tree, and apple trees, with
other, whiche is not nedefull to reherse
were brought in by diuerse men, whose
names are not spokē of by any authours

The.iiij. Chapiter.

who

Engel.

Gathering of
Hony

Cheritrees.

Who named beastes, instituted Sacrifices, Hunting, Salt, Multrics.



Beastes, after thei were all created in their kynde, were named by Adam, with the same names, that thei bee now called: Hyperbius sonne to Mars killed theim firste, but I had rather referre that to Abell Adams sonne: for he did first offer to God, the first begotten of his flocke, and from hym it spreded abroad among the Hebrewes, and also other Countrees. Of all other, Swyne were the first that wer sacrificed of the Gentiles. In the Sacrifices of Ceres Goddesse of corne, as Varro witnesseth In leages of Peace, and in Mariages: at length thei came to suche outrageous crueltee, that thei sacrificed men. flesh was not vled to bee eaten, untill the tyme of Noe: and then God permitted it, but many countrees long after that, forbore and kept great abstinence from flethe: as in the golden world vnder Saturne, men onely lived by fruytes of the perth. The priestes of Egypt refrained from fleth, egges and milke, because as
i. ij. thei

Not named before

Hypobius.

Abell.

Whome was most commended in Sacrifices.

Feasting of flesh

Priestess of Egypte.

The.iiij.boke.

Banckettyng.

**Huntynge.
Fidynge.
Falkes.**

**Percoche.
Pultrics.**

thei thought, egges wer but tender and
soft flesh, and milke was bloud, saupng
that the colour was turned. And þe
senes in Iurie, and Jupiters Priestes
in Crete, ate neuer flesh. Banckettyng
dishes and delicates. were made in Jo-
nia, and then the euill custome was ta-
ken vp, by other countries: albest there
wer lawes made in Lacedemony by Li-
curgus, and in Rome by fannius. for
thabolishyng of such excessiue feastynge
I would some good mā, wold prescribe
now a daies a Lawe, to be precisely ob-
serued of al men, for I thinke ther was
neuer suche riot in feastynge, as there is
in this tyme. Huntynge and fishynge, the
Phenicians found. Salt & thuse therof
was perceded by Niso: & Selech. In
Rome M. Hortensius. did first sett furth
a Betocke, at the Augurs feast. Pulte-
ries of all kind of foules, wer instituted
by Marcus Laelius Strabo, a knight
of Brundusie. And Alexander Emperor
had also suche Pultrics. warrens and
parkes, wer made first by Fuluius Pir-
pinus. And now thei be euery where vs-
sed, but mooste commonly in Englande,

to the greate damage of good pastures,
that might feede other cattel. The wolfe
the minotaure, the horse, the boze, were
cognisaunce of the Romaines armies:
And Caius Marius in his second con-
sulshipp, appoynted thegle for a badge
of his armie and Legion, with many o-
ther nowe a daies, whiche bee in coate
armours of noble men.

Beastes that be
Badges.

The. iij. Chapter.

Who founde flaxe and wolle, with suche Instru-
mentes and artes as long to the same, and Dilie.



Linnen or flaxe, as Plinie Linnen.
saith, was founde by the
beautifull lady Arachne of Arachne.
Lidia, and she taught also
the waie of knittynge Net; Knittynge netten

tes to take beastes, fische, & foules, Mi-
nerua instructed the people of Athens
first, in spinninge and weaupng wolle:
but in one place. Plinie semeth to as-
cribe the feact of weupng to thegyptias
The walkers or fullers craft, was in-
uented by Nicias a Megarien: the Li-
bians in Sardes died wolle first.

Spinninge,
Weupng.

Fullers craft.

Dyinge Wolle.

Spindelles for wolle, were first in-
uented by Clotter, soune to Arachne.

Spindelles.

i. iij. Hangng

The. iij. boke.

Exquisite clothe.

Use.

Apparell.

It made the first
coate of Mether.

Whomakers
craft.

Embroideryng.

Mantle.

Woolens.

Silke.

Spinnynge and
weaving of silke.
Pamphila.

Hangynge of arrase, whiche bee vsed in Halls or Chambers, Attalus king of Asia deuised: and Ballas taught the vse of clothynge or apparell, as Diosdorus wytteth, and Eusebius saith, one Also a Silician borne, made firste Clothynge and apparell for men, of beastes skynnes: but in deede Adam, who God did firste create, made the firste Lether coates for hymselfe, and his wife Eue, our old Mother, leaping thereby a patronne to all his posteritie, of that craft.

The Whomakers art one Boethoius found. Attalus taught men first to weue gold in clothes. And the Whrygians inuented brodyng. The Grekes deuised the mantle, and the Heturians found the roobes of estate. And impugelyng of diuerse colours in apparell, was the inuencion of the Babiloniās. Silke, whiche in all countrees is occasiō of muche dissolut behauior in apparell, was found of the Serites, growynge on their trees and with weatynge ther combe it of, and make it fete for their vses.

Spinnynge and weupng of silke, that commeth of Wormes, Pamphila the daughter

daughter of Platis, deuised it in thise
 Too. Purple colour was found, as Pol; Purple colour.
 lur witnesseth, by this occasiō. As Her; Hercules.
 cules beyng in loue with a beutifull la;
 dy named Tiro, walked on the sea clif; Tiro.
 fes, his grey hound chaunced to finde a
 shell fishe, called a purple, and when he
 had eatē it, thorient colour of the bloud
 remained on his snout: which fresh co;
 lour the lady espying, threatened Her;
 cules, that he should neuer compaignie
 with her more, vnlesse he brought her a
 clothe dyed with that precious colour.
 Then Hercules willing to accomplishe
 his ladies will, sought the purple fishe
 and caried the bloude to his souereigne
 Lady. And thus began the Purple co;
 lour among the Tirians.

The. v. Chapter.

Buildings made of claye, bricks,
 Stone, with other matt. &c.



En at the firste, liued like
 wild beastes, in caues and
 wildernes, and also fed on
 fruites and rootes of the
 yearth: but after thei had
 perceiued the commoditie of fire, & felt
 it, they, thereby

The. iij. boke.

Quete.

Sparyng walles
of houses.

Dallas inuented
byldyng.

Bricke booyke.

Blessing of hou-
ses.

therby a greate comfort, against the ve-
hemencie of colde: some began to edifie
cotages of boughes of Trees, and some
diggd caues in the mountaines, and by
often experisepng of suche meanes, thei
attained to a greater perfeccion in buil-
dyng. And afterward (as Wittes of men
be inuictiue) thei lerned to fashion buil-
dyng with walles. that thei set vp with
long proppes. And did wind the aboute
with small rodde, and so daubed them:
and to kepe out y^e stormes, thei couered
them with rete, boughes or fen sedges.
Thus in processe of tyme, thei came to
that of byldyng, whiche as Diodorus
saith, is ascribed to Dallas: but I can
rather thinke that ether Cain or els Jo-
bal sone of Lamech, found out this art.

Houses of claye, Dorius sonne of
Gellius, did first inuent and set vp, tak-
yng example at the Swallowes neste.
Bricke byldynges, were inuented by
Eurialus and Hyperbius, two breth^r
of Athens, as Plinie iudgeth, albeit Di-
odorus referreth it to Melita, daughter
of Saturnus. Epimenides of Crete,
first bled to hallowe his house and fel-
des,

des With expiations. Tile and slate to ^{Tile and slate.}
 couer houses. Wer the inuencion of Si:
 nira sonne of Agtiopa, in the isle of Li:
 pres. Stone delues or quarells, were ^{Stone Delues.}
 founde by Cadmus in Thebes, or as
 Theophrast writeth in Phoenice. Al:
 beit, I thinke thinnuencio of suche artes
 maie more iustly be ascribed to Cain, or
 the posteritie of Seth: whiche did make
 twoo pillers, one of brycke, and another ^{first pillers.}
 of stone, and wrote in theim all the arte
 of Astronomie, at whiche tyme I sup:
 pose, pillers and brycke were first made,
 whereby it appereth, that the seate of
 buildyng, hath been fro the beginnyng
 of the worlde. Neuertheles, I deny not
 but these afore named, did begynne edi:
 fyng in sonderp countrees.

Marble was vled in buyldyng at ^{Marble.}
 Rome, of riche men, to shew their sum:
 ptuous magnificence. As M. Scaurus,
 being Ailes, caused.ccc.lx. Pillers of
 Marble, to be caried to the makyng of
 a stage, wheron an Enterlude should be
 played: but Lucius Crassus, was firste
 that had Pillers of Marble. M. Lepi:
 dus made the Gates of his house with ^{Gates of marble}
 i.v. Marble

The.iii.boke.

Mamurra planned
his house with
marble.

Scipio in mar-
ble.

Marble of Numedie, not without res-
proche. He was consull the yere of the
Citee five hundred. lxxvj. Mamurra a
knight, that was Master of Iulij. Cae-
sars woorkes in Fraunce, pinned firste
the walles of his house, with broken
marble. In graupng marble, Dipoenus
Scilus boyme in Crete flourished first, as
foze kyng Titus reigned in Ierlie,

The.vj. Chapter.

Who made the first Citee, Ten-
ten, Temples, and Cities.

Deuotion of ma-
ny cities.



Whē mē wer somewhat
clamed, of their vplan-
dishe behauor, by reaso
that thei wer refreshed
of their extreme colde,
by fire & suche houses,
as thei had deuised, thei gathered theim
substaunce & goodes, to the sustentacion
of their houtholdes & families. But af-
ter thei perceined that mightie & strong
men did inuade and dispoile thē, of suche
stufte as thei had, thei knitte themselves
together in a company, and dwelled in
one circuite, whiche thei walled aboute
and named it a citee. Notwithstanding
there

there is muche diuersitee of opinions e;
mong writers, whiche was firste. For
Plinie saith, Cecrops builded the first
Citee, and called it by his owne name
Cecropia, whiche was afterwarde cal;
led Athens. Strabo writeth, that Pho;
roneus builded firste Argos: the Egip;
tians saie, that Diospolis in their coun;
tree was long afore: whiche is credible
to bee, because thei bee a very auncient
nacion. Tracon first made walles: To;
wers, (as Aristotle saith,) the Epclo;
pians edified: but Theophrast thynketh
the Phenicians builded them.

Cecropia.

Argos.

Diospolis.

Wall: &
Towers.

And Virgill referreth that feact to
Dallas. But to saie the truthe Cain
(as Iosephus declareth,) made the first
Citee, and named it Enochia, after his
sonne Enoch. And the yong men that
came of Noe his linage, by the aduise of
Sembroth, buylded the first Towre of
an exceedyng height, whiche was called
afterwarde Babilon.

Enochia.

Babilon.
Tentem.

Tentes, Jobal sonne of Lamech in;
ucted, notwithstanding that the phe;
nicians affirme, that the nephewes of
Seculus founde theim.

Temples

The.iii.boke.

Pythias.

Pythias.

Pythias.

Pythias.

Pythias.

Pythias.

Temples, as Diogenes supposeth were
founde by Epimenides in Crete. But
Vitruvius affirmeth, that one Pythias
us a Carpenter, made the first temple
in Orienne. in the honor of Pallas: Hes-
iodotus saith, that the Egipcians instituted
the temples first. In Rome, Romu-
lus builded the first temple, in the wor-
ship of Jupiter Seretorius. To almighty
God Salomō kyng of the Hebrewes,
builded the first tēple, iij. M. c. ii. yeres
after the creation of Adam in Ierusalē.

Pittes, Danaus digged first, as Plin-
ie teacheth, after he came out of Egypt
into Argos. a countree of Grece. Neuer-
thelesse, to tell the very originall of the
Isaac his shepherdes digged the first
Pittes, as appereth in Genesis. And
Moses caused Pittes to bee digged in
the wilderness, when he did cōduct the
Israelites out of Egypt, which was, iij
A. cc. iij. yere, afore that Danaus came
into Argos, nether was it Danaus but
his daughters & digged the pit at argos

The. vii. Chapter.

The Labyrinth, turretted, con-
very famous of Dardanus.

Labyrinthes,

The.iiij.boke Fol.lxxi.



Aborinthes, whiche we make ^{Laborinthes}
 call Mases, were certain in-
 tricate and windpng workes
 with many entres and doo-
 res, in such sort, that if a man wer once
 entered, he could not issue out, without
 either he had a perfecte gupde, or els a
 clewe of threde to be his conduct. There
 were foure of them moſte notable, as it <sup>ſoure Laborin-
 thes.</sup>
 is reported: the firſt was in Egypt, and
 was called of ſome, the palace of Kpng
 Metherudes, of ſome the Sepulchre of
 Meres: but there bee other that ſaie, it
 was builded in honour of the ſonne, by
 Kpng Petefucus or Titioes, albeit,
 Herodotus ſaieſh, it was the common
 tombe of the kinges of Egypt: this ſtoode
 a litle from the Doole of Mirios. The
 ſeconde was made in Crete, by Daeda- <sup>Crete.
 Daedalus.</sup>
 lus, at the comaundement of kpng Mi-
 nos, wherein Theſeus of Athens ſlew
 the Minotaure. The.iiij. was wrought
 in the iſle Lemnos by Zmilus, Rhodus ^{Lemnos.}
 and Theoporus, carpenters of the ſame
 countree. The.iiij. Porſena kpng of the ^{Porſena.}
 Etrurians, cauſed to be made and ſet
 bp in Italy for his ſepulchre, it was all
 of

The.iii.boke.

Pyramides.

The greatest
spire Chemis
made.

Whereof of ma-
king the spire.

Mausoleum.

Artemelia.

of free stone and vaulted. The high ste-
ples or Turrettes, that the Egyptians
call Pyramides, were betwene Mem-
phis and Delta, two cities of Egypt,
of such height, that it was meruail how
the stone and morter could be caried so
high. One of thein that was greatest,
was the worke of three thousande and
lt. men in. xx. yere, at the coste of Kpng
Chemis, whom Herodotus nameth
Cheopis, Chabirus brother to the same
kpng, made the second turret not equal
in height. The third, kpng Micerenus
caused to bee wrought. xx. foote shorter
then his fathers was. The occasion that
thei were made, as Plinie telleth, was
least the people should be idle, and Jo-
sephus saith, the Egyptians enforced
the Hebrewes to build those Pyramids
because thei should bee in subiection to
them, and that thei might bee made ser-
ues and drudges: Or els least the Kpn-
ges should leaue somuche Treasure to
their successors, that it might moue the
to sedicion or treason. Mausoleum that
was the Tombe of Mausolus kpng of
Caria, his wife Artemelia builded most
sumptuous

sumpteously, and for that faithfull loue
that she bare to hym, she remaigned a
widowe all her life tyme.

The maner of burial in diuerse coun- *Manner of burying*
trees, is of sundry fashions: as the Mas- *Magetes.*
sagetes and Derbians, iudge them that
die in sicknes very wretches, and ther-
fore when their parentes and kynskolke
were aged, thei strangle them and cate
them, supposyng that it is better that
thei should cate them, then the wormes
The Albanes, that dwelled by mounte *Albanes.*
Caucasus, take it to be a mortall crime
if thei regard, or once name the that be
dred. The Thracians kepe solempnely *Thracians*
the funeralsles of the ded corps of men,
with greate ioy and solace: because thei
bee dispatched by the death of the mis-
eries humain, and rest in felicitie eterne:
and contrarywise, at the birthe of their
children, thei make great sorow & lamen-
tacio, because of the calamities that thei
must sustein in this miserable life. The *Women of Inde.*
wome of Inde take it for a great honeste
and triumphe. if thei be buried with their
husbande: for it is graunted to her that
loued hym best. There be other diuerse
maners

The.iii.boke.

maner of burynge among the Paganes and Heathen people, whiche for so muche, as thei exceede the boundes of humanite, and haue in them no hope of resurrection, at this present I omitte and ouer passe the. The Romaines, because the ded corpes, that died in extreme bat-tail, wer after their buriall, digged out of the ground: Instituted the maner of burnyng the carcasses of men departed, which rite was executed on Silla, chiefe of all the house and kynred of the Cornelians, whiche feared lest he should be serued, as he had vsed Marius. They had also in Rome, a maner of desipyng or halowpynge their emperors ded bodies after this sort. When the emperor was ded, & his body reuerently buried with greate exequies, thei formed an Image of the emperor, pale as though he were sicke, and laied it at the gate of the Palace, in a bedd of Iuorie, and the Whisicions resorted thether to the bedde side daies continually, the Lordes of the Senate, and noble ladies and matrons stādyng on euery side of the bed. The.vij. daie the pong lordes and nobilitie, bare hym

The Romaines
burned their ded
bodies.

Silla.

Desipyng of the
Emperours.

hym on theyr shulders in the bed, firste
 into the old place of iudgements cal-
 led Forum vetus & then into the felde
 named Campus Martius where they
 chose their magistrates and highe offi-
 cers: where they layed hym in a tente
 builded for the nones, like a towre and
 filled it with dyie woode & sweete opnte-
 mentes, and after they had finished the
 rites & ceremonies of their law, he that
 should succede in the empire put a fyre
 brande to the tente, & then other layed
 to the fyre good plenty. And by & by af-
 ter al was burned, they let ste an Eagle
 out of the top of the turret, whiche, as
 they supposed, caried hys soule of the em-
 perour to heauen, & fro thence furth they
 honored hym as a God. Comendacions
 to the worship of ded bodyes at fune-
 ralles, Valerius Publicola firste made
 in the praise of Brutus, & that was lōg
 afore the Grekes had any, notwithstanding
 Gellius writeth that Solon or
 dained that lawe in Athens in the ty-
 me of Tarquinius Priscus. The Ro-
 maines vsed to praise hys women at their
 burialles because on a time they were

Comendacions

Solon.

 Women had
 commendacions
 in Rome.

The third booke.

contented to geue their golden fuelles
to make a boule to send to Delphos, to
the God Apollo.

The viij. Chapter.

¶ The word spires called Obeliski, the markes
of the brokers, the Egyptians let-
ters, by the Hieroglyph.

Obeliski.
Hieroglyph.



Obeliski, which may bee called
long broches or spires, were
great & houghe stones in Egip-
te made by masons from the
bottome smaller and smaller of a large
length, & were consecrated to the sonne,
because they bee long muche lyke the
beames of the sonne. The first of them
was instituted by Mitres, which reys-
gued in Heliopolis, being commaunded
by a visio to make it, & so was recorded
and written in the same, King Sothis
set vp foure that were euery of them,
xlvij. cubites long: Ramises (in whose
tyme Trop was destroyed) reared by
one forty cubites of length, & another
of cxxij. hundred and nyntene foote, &
euery side was foure cubites broad.
Ptolomeus Philadelphus made one
at Alexandria of fourescore cubites.

Metres.

Sothis.

Ramises.

Ptolomeus.

And

The third booke. Fo.lxxiij.

And Wheron set two in the temple of ^{prophet} the Sonne of an hundred cubites length
a pece, & four cubites broade, on this
occasion: It fortuneth that this king for
a greate crime that he had committed,
was Stephen blynde, & continued so tenne
yeres, and after by reuelation at the ci-
tie Bucis it was told him that he shuld
receiue his sight, if he washed his eyes
with the water of a woman, that was
neuer defiled with any strange manne,
but was alwaie cōtente with her hous-
bande. firste he tried his owne wife, &
afterwarde many other tyl at the last
he receiued his sight, and married her by
whose vyrgine he was healed, and reco-
uered his sighte, and all the other with
his first wyfe he caused to bee burnt at
once. Then for a remembraunce he
made his oblacion with the twoo for-
saied spires in the temple of the Sōne.
Augustus Cesar brought two of these ^{Augustus Cesar}
broches into Rome and sette one in the ^{temple of the}
great tilte yerde or Listes, if I maye
call Circus in those termes, the other
he sette in the felde called Campus
Martius: In these broches for the most
R.ij. parte

The third booke.

The manner of
writing in E-
gipte.

parte were written Images of beastes,
wherby their posteritie & successours
might perceiue the renowne of suche
princes, and the manner of their bowes
and oblations.

Emblemes.

For the Egyptians vled the Images
of beastes in the steade of letters, & as
Cornelius writeth, they declared their
myndes by the figures and shappes of
beastes, as by the Bee they signified a
Kynge ruling his commonis with great
moderation and gentlenesse, by the
Gothauke, they mente speeie perfour-
maunce of their affaires.

2 Booke.

Colours.

Sanctuarie
Hercules of
Athens.

Sanctuary (as Stacius writeth) made
first by Hercules newewes in Athens, &
was called the temple of Mercie. From
thence it was not lawfull to take any
manne violently, that repared thither
for ayde and comfort, notwithstanding
Moses whiche was long afore Hercu-
les did institute thre franchised townes
whither it was permitted for them to
go, that had doen any murder butware
or by chauncemedly. Next after him Ro-
mulus ordayned a sanctuary in Rome
to encrease his citezens, & to haue more
numbre

Notes.

Romulus.

numbre to builde the citie. There was
 a sanctuary in the Isle Caluaria dedi- Caluaria.
Egipte.
 cated to Neptune, & another in Egipte
 at Canobicus cōsecrated to Hercules,
 and another to Aspidis, and in Siria
 one halowed to Apollo. And there bee
 many at this daie in christendome, and
 namelp in England: but now the liber- Sanctuary in
England.
 tie & numbre of them is soe minished,
 bycause thei were occasion of great cri-
 mes and enormities.

The. ix. Chapter.

Of Theatres, and Amphitheatres, and Bathes.



Theatres were certain play- Theatres.
 ces, as scaffoldes with pen-
 tiles, wherein the people of
 Athens stode to behold the
 enterludes & were shewed,
 and they were made lyke halfe a circle
 with benches one aboue another, that
 they might without any impedimēt see
 the playes. Dionisius did first institute Dionisius.
 them in Athens: in the middes of the
 scaffold of theatre stode the stage,
 wherein Comodies, Tragedies, with
 other shewes were exhibited to the cō-
 mon soye. Of theim & Romaines toke
 h. ij. exam;

of The third booke.

Covering of
scaffolds.

Edilia.

Caius Curius.
Amphitheatre.

Julius Cesar
buylde an Am-
phitheatre.

example to make suche scaffolds: wher
the Quintus Catulus caused to be cov-
ered with linen clothes, and hanged
it with silke, where as afore they had
no vaulke to bere of the sonne or raine.
But Marcus Scavrus keeping Aedil,
that is, hauing the ouersight of all pub-
like and priuate buildynges, made the
first in Rome that endured for the spa-
ce of thirtie yeres, it was made vp with
pillers of Marble. Caius Curio at his
fathers buriall builded two theatres of
lumber after suche a fashion that they
might in tyme of enterludes stand one
contrary to another in suche wise that
neither playe should disturbe other: &
when it liked hym he turned them to-
gether & made an Amphitheatre, which
was a round scaffold full of benches of
diuerse heightes: wherein he set furth a
game of swerde players. Pompeius
Magnus made the firste standing Thea-
tre of free stone, after the patron that
he sawe at Mitylene, when he had sub-
dued Mithridates King of Pontus.
Caius Julius Caesar buylded the first
Amphitheatre in the felde consecrated
to

to Mars. In this were sette furth the
 wes of wilde beastes, & swears plaies. the use of the
 Amphitheatre.
 for the maner was, that suche as were
 condemned to death, or taken prisoners
 in warre shoulde bee cast there to the
 wylde beastes to bee deuoured & slaine.
 It was strawen with sande, leasse the
 bloud of those that were slaine shoulde
 defile theim that foughte, or discoura- Sande was
 strawen in the
 Amphitheatre.
 ge their heartes; & therfore, there were
 certaine appointed to tosse and strawe
 the sande. The place called Circus, that Circus.
 we mape call Lises or Tille pades
 were places walled about with stone of
 a great length, wherein was vled cours-
 spng and Justpng, and tourneipng on
 horsebacke and on foote by champions
 and chalengers: they wer firste named
 in Tarquinius Priscus reigne, & that
 was called the greatest. After that two Circus Maxi-
 mus.
 other were made one by Flamminius,
 and the other by Nero.

The first coursing, Justpng, & run- first iustpng in
 Rome.
 nng with other exercises in the Lises
 were what tyme Spurius Martius,
 Philippus wer consuls the yere of the
 fiftie five hundred threescore and seven.
 Hoate

177. The third booke,

By the private.

Common Bathes

Notable bathes.

Hoate Bathes or Stues were used first privately of al menne accordyng to their degree & habilitie bycause of the preservation of helth as they pretended: but in processe they buylded comon Bathes & hoate houses to sweate in, & the nobles did Bathe & washe with the commons, & finally without any shame menne & women were permitted most lasciviously to bath together. Most notable bathes were they that Agrippa, Nero, and Titus Mespasianus with other Emperours made, as Julius Capitolinus writeth, they were both great & also gorgeously dressed like cities and bigge townes with al places of oportunitie to maintayne excessive riote in all sortes of menne.

The .x. Chapter.

Who founde the Carpenters craft, and instrumentes, of the same, & of the use of the same.

Carpenters craft

Plinius.
Shippe &c.
Domitian.



Dadalus, after the minde of Plinie, first invented the arte of Carpentrie, with these instrumentes folowynge, the Sawe, Shippe are, and Plaine, wherby the euenes of the

the Squares bee tried whither they
batter or hange ouer, the Augore, or
wpmble, and Gletwe to ioyne bordes
together. The Squire, the Line, the
Shaue, the Dicker or Puncche were
deuised by Theodor a Samian. Not
withstandpng Duide witteeth, that Ta-
lus Daedalus sister sone inuēted bothe
the Compass, & also fashioned the Saw
after the patron of the backe bone of a
fihe: or as Diodorus saith by the exā-
ple of the chaw bone of a serpe, the found
also the Shaue, & for such benefites, as
he did shewe & bestowe to the vse & pro-
fite of men, he was highly commended;
but Daedalus enuypng that a bope be-
png but his pzentise shuld excel his ma-
ster, caste hym doune out of a towre (as
Duide witnesseeth) & slewe him. Witha-
gozas a Samian diuised also another
maner of rule or Squire, then this that
we vse commonly, fitte for al maner of
buildpnges as Vitruuius declareth in
the ix. boke. Pēthesilea queene of Ama-
zons is reported to haue found the Arc.
Albeit I thinke the inuencion of this
arte is more worthy to bee referred e-
ther

Wymle.
Gletwe.
Squire.
Line.
Shaue.

Compass.
How the saw
was founde.

Daedalus Scho-
lar neuich for
entic.
Pythagoras
rule.

Penthesilea.
Arc.

The third booke.

ther to the Hebrewes, whiche occupied
suche artes afore Devalus tyme and in
specially in makynge of the tabernacle
whiche was curiously wroughte, or els
to the Aprians, that wer in that facul-
tye farre aboue the Hebrewes. For whi-
che cause Salomon wrote to the kyng
of Tyre for workemen to buyde the tē-
ple. Makynge of hollothe vesselles as
Barells or Hogsheades Speusippus
imagined vesselles of Oliue or wicker
as baskettes, hampers, with suche like
Aeres did first devise as Seruius writ-
teth.

The .xj. Chapter,

Who ruled first on the sea, founde shipps, marchandise.

Who was ruler
on the sea first.



Neptunus.

Rowynge in
boates.

Percephas di-
vised boates.

Trabo writteth that Mi-
nos Kyng of Crete had
the firste rule of the sea:
but Diodorius saith that
Neptunus had the Em-
pire of it afore him, for he
invented the feat in rowynge in boates,
and made a nauie, & was made Admiral
of it by his father Saturnus. And Oli-
ue reporteth that Kyng Erpcthas
divided boates first & rowed in theim in
the

the red sea, some say they wer ordeigned
 by the Trojanes in þ narrow se as cal-
 led Hellespōtus, some thinke they wer
 inuēted in the English sea, & couered *Engliſhe ſeas.*
 with lether & hides of beaſtes. Danaus *First ſhippe.*
 was the first that vſed any ſhippe whe
 he ſailed out of Egypte into Grece, as
 Plinie recordeth, although some ſup-
 poſe þ Samotraciſs, & ſome Atlas that
 founde it. But to ſpeake þ truth. Noha *Noha made the*
 was the first that made the ſhip wherein *first ſhip.*
 he preſerued from daſiger of the water
 al the liuing creatures that were ſaued
 to multiplie the worlde, and that was
 the patron that all other made thei
 ſhippes after. Iason first made the Ga- *Galee.*
 lep, whiche Seſoftrias kpng of Egypte
 vſed after him, and Erithēus made the
 Barge with two ordre of Dores on a *Barge.*
 ſpde, Amocles of Corinthe, that with
 thre courſe of Dores on a ſide: þ Car-
 thagiſs, that with foure, & Helieſthon
 of Salamis, þ with ſiue oores on a ſide,
 which the Romaines made in the ſirſte
 bataill Dunke Zenazoras. Syracuſane
 diuiſed that, with ſixe rowe of oores.
 Hippus a Tirian cheieued the making
 of the

THE THIRD BOKE.

Shipp.
Hops.

Keels.

Trigantys.

Barke

Boates of one
peece.

Corre boate.

Rudders.

Sayles.

Shipp.

in rolle pers
ferry boates
hatches.

Grapple
Sic. 4m.

Sic. 4m.

Shipp on the
sea.

of the lighter or marchautes shippe, the
Cirenens invented the Hope or Gallie
on. Phoenicians the keele or demie
barke, the Rhodians þ brigantyne, Li-
pylans the barke. Germanes the boates
of one peece. Illirians the Locke boate
or Lighters. Rudders wer found by the
Aopions, & the broad Dozes the Pla-
teans diuised. Sailes Icarus found, al-
beit Diadozus saith it was Eolus. De-
dalus found the Mast, & the crosse peece
where vnto the saile is fastened. Ferry
boates the Atheniens or the Salami-
niens found, close galleries were founde
by the Thasians, the Pyrrhenes deu-
ised the ancores, & Eupalamius made it
with two pointes or tethe, but some re-
ferre it to Anacharsis, which also inue-
nted the Grapul or Tacle of a ship. The
stemme of the ihpp Pileus imagined.
Atiphs found the sterne after the exa-
ple of þ Rpte, which in her sliping tur-
neth all her body with the turning of
her taile. Minos made the first battaill
on the sea. Marchandise was firste in-
stituted for to certifie menne of necessa-
ries, by the way of exchange: but af-
ter,

The third booke. Fo. lxxix

ter, whe money was copied, it was oc-
cupied more for menues private welth
then for any common profite, & for that whilosophers
were marchantes
cause Diereu calleth it a vile and ser-
uile crafte. Albeit Plutarche witness-
seth that Thales, Solon, Hippocras-
tes, & Plato frequented this art. The
Cartagiens found it, as Plinie writeth Cartagiens were
marchantes.
in the.vij.boke, but Diodesius saith it
was Mercurie that found it. And Plin-
ie in the.x. boke saith & Liber other-
wise called Dionisius inuited the trade
of marchaundise, & therefore it is to be
thought that the Cartagiens lerned the
cast of marchaundise of Dionisius. But
the Hebrewes (as Iosephus witnesseth)
vled bying & selling in the time of Noe,
& Ioseph was sold to marchauntes, &
caried into Egipte. The Lidians were
first mercers and cariers abroad of stuffe
as factours and brokers do with vs.

The.xij.Chapiter.

¶ Who instructed the way, bying & sell-
ing with other thynges.



Venus, which was begotten of
the froth of the sea (as Poetes
saie) was a common harlot, &
brothe Venus a com-
mon woman.

212. The third booke.

Stewes.

Whores of Cy-
pres.

Bacchanalia.

Masks.
Bonfires.

Spu. Docthu-
mus abolished
Dacrus (and) u.

brothel of her body, and had many child-
dren by sundry men, as by Mars she had
Harmonia, by Mercury: Hermaphro-
ditus, by Jupiter, Cupido, by Anchis-
es, Aeneas: And because she alone would
not seeme to be an whore, she ordeigned in
Cyprus that women did prostitute them-
selves for money to all that came. And
Justine telleth, that the maner of the
maides of Cyprus was to get their mar-
riage good, by such filthy baudy. And
to helpe furth the matter, one Melanis-
pus brought out of Egypte into Grece
the rites of Bacchus sacrifices, wherein
men use to company dissolutly with wo-
men in the night, in such wyse that it is
shame for christen menne to speake of,
muche lyke our thewes or daunces cal-
led masks in England & bonfires, as
they be used in some partes of the real-
me. But Spu. Docthuimus, Albinus,
& M. Martius, abolished those feastes,
I would all masks and bonfires wer
likewyse banished from among vs chri-
stians. Albeit comon women were long
afore Venus tyme. For it appeareth in
Genesis, that Judas sonne to Jacob
medled

The second booke. Po.lxxxj

medled with. Thamer his doughter in
law, because he supposed she had bene
an hooze by reason of her apparel. But
to let that passe, yet it is pette to se a:
mong christian men strewes and haubite
maintayned, as though it were for a co:
mon weale: & honorable matrimony so
neglected & polluted without any feare
of God. This is a doctrine of the deuil,
if there be any. In Moses lawes an ad:
uouter was stoned to death, & in Gre:
ce, in Rome and in Arabia, and diuerse
other countreies he was punished by
death, and among christies it reigneth
unpunished: God wil strike ones for al,
therefore let the ministers of the lawe
prouide a godly remedy. I would wishe
that women would folowe the pagane
Lucretia, or Hebrue Susanna, & men
Joseph. Medea found the dipping & co:
loping of heare, and our women of En:
gland haue not forgotten it, and beside
that make their foreheades by these me:
dicines broder then God made them,
with other enormities, wherein some of
the phisicians be greatly to blame, that
teach such thinges to þe frayle creature.

They

Punishment by
aduoutry.

Lucretia:
Susanna.
Ioc. pp.
Dyng of heare

Worde for
heare.

Doughter of
Ginau are bla
med.

They be ashamed of Gods creation and handy worke in them selues, or els they would not amende it.

Barbours.

P. Virinius.
Mena.

They are whose
names be not
known.

Hebraisks in the
iiij. booke sayeth
that Tellebius
a barbo. re of M.
leyandria founde
out the organes,
and bringeth the
testimony of A-
ristotle.

Barbours to haue and round, were instituted by the Abantes, because their enemies in warre should haue no occasion to plucke the by the heare P. Virinius Mena brought them into Rome the. ccc. liij. yere of the building of the citie afore they were vnihaue. Africas nus was wote to be shauen every day. There be many other thynges, whose auctours for antiquitie can not be known, & some because of the negligence of men that wil not write such thynges. No man can tell who beganne clockes, belles, the shypmans compasse gounes, styrops, cappes or bonettes, for that is but newly inuented: because in olde tymen men wente bare hede, water milles, organes, and claricimbals, talowcandels, reclamping of haukes, rpynges, with many other, which for the auncientie, or oversight of men be in extreme obliuion.

The ende of the abyddes:
ment o. the third booke.

The

The fyrst Chapter.

The beginning, and increase of Chyistes religion.



Christes religion, where in
onely resteth the whole
hope of oure saluacion, be
gane of the Hebꝛues, whi
che were so named of He
ber,

Our religion
beganne of the
Hebꝛues.

ber, & lꝑued very deuoutly, afore there
was any lawe wytten, only by a natu
rall inclinacion, & highe corage excited
to ensue trueth and iustice.

The fyrste that called on the name of ^{Enoch called} God, was Enos, the Enoch, Noe, And ^{first on God.}
after him Abraham, Isaac and Jacob,
which bicause he had sene god was na
med Israel. & of him the Hebꝛues were ^{Israel.}
surnamed Israelites. Of the issue & li
nage of his. xij. sonnes there came. xij. ^{xij. trib. 2.}
tribes or generations of Iewes, euery
tribe bering the name of one of them:
Job also was a perfect godly mā, albeit ^{Job.}
an heathen, and Ioseph was a myrrour ^{Ioseph.}
of chastitie To these men the wyl, pro
mises, & reuelacions of God were shew
wed first. Notwithstāding they did not
long perseuer in that perfecte innocen
cie of liuynꝝ, but partely for their cor
ruptible

Egyptians Cu-
perditione

Moses deliuered
the Israelites
from bondage.

Gods mercy is
eternall.

God is man's

ruptible and poisoned nature prone to
vice, & partly by reason of the acquaint-
saunce that they had with the Egyp-
tians, a kind of people very superstitious;
se and geue to much Idolatry, fel from
the puritie into suche extreme blindness
of hart, ignorance of god, and idola-
try, that they differed in nothyng from
the Gentiles and heathen. But god,
as he is all mercifull & long suffering,
after .cc. v. yerres that Israell came in
to Egypte, and .cccc. xxx. yerres after A-
brazims goyng thither, by the valiant
captain Moses deliuered the out of the
thraldome & bondage that they were in
and brought them through the red sea &
wildernes, into the lande of promise, the
fruitful lande of Canaan, and yet they
unkyndly forgot al those benefites, and
returned to their olde wretchednes, and
sinful abhominaciōs. Last of al, god co-
siderpng h̄ neyther law of nature, nor
lawe wyitten, nor his great benefites,
nor preachpng of his sundry prophetes,
whome they moste cruelly murdered,
could turne them fro their apfneked,
and stubburne obstinacy: To shewe all
kyn

The third booke. Fo.lxxxij

kyndes possible, sette his only begotten
 sone equal to him in essential power, to
 be incarnate of a pure maide, that at the
 laste thei might by his example & preas-
 chynge haue an obedient heart towarde
 their creatour, which was borne (¶ yere
 of the world. v. thousand. c. xcix. and the
 xij. yere of the reigne of Augustus Cae-
 sar) of the virgin Mari to be our saui-
 our and intercessour for vs afore the
 iudgemēt seate of the father, as his na-
 me Iesus doth pretend vnto vs.

What yere
 Christ was in-
 carnate.

He by his example, teachynge, & mira-
 cles, shewed the pathe of saluacion, but
 they enuiously dyd persecute hym to
 the vile death of the crosse: neuerthe-
 lesse by his diuine power he roose the
 third day in the. xliij. yere of Tiberius
 the emperour his reigne and after. xl.
 daies he ascended to the right hande of
 God, leaupng power & auctoritie with
 his Apostles to establishe the common
 welth & religiō of christiās, & the. x. day
 after his ascention he sent ¶ holy ghost
 into their heartes to strengthen & teache
 them al trueth: This was. xxxij. yeres
 & thye monthes after his incarnation.

Christ was per-
 secuted to death.

The yere of
 Christes death
 and resurrection.

The holy ghost
 is sent.

l.ij. Thus

Peter converted
is. 39.

Stephens
martyred.
Philippe.

Men were firste
called christians
in Antioche.

Thomas.
Matheus.
Bartholomeus.
Andreas.

Peter bishop of
Antioche.

Thus our religion had it originall:
& the Apostles by their preaching am-
plified and enlarged it very muche. For
Peter firste preaching to the Jewes in
Hierusalem of the cruel murther, that
they had committed against Christ Jes-
us, converted & baptised in one day. iij.
M. men & women. And by the miracle
of healing the lame man at the beauti-
full gate of the temple he stayed & confir-
med them strongly in the faith, albeit he
suffered persecution greatly for y^e same:
And Stephyn for his faithfull testimo-
ny was stoned to death. Philip conuers-
ted & baptised the Samaritanes, and a
certaine eunuche of Candaces quene of
Ethiopia, the eunuch turned the quene
with her familie, and a great parte of
that countree to the faith of Christ. Af-
ter in Antioche the saythfull named
them selues Christians.

Thomas preached to the Parthians
Matheus in Ethiopia, Bartholomeus
in Pade, Andrewe in Septia, John in
Asia, Peter in Galatia, Pontus, in
Capadocta. Peter was borne in Beth-
saida a cytie of Galile, & brother to Ans-
drewe.

He was byshoppe of Antioche.
 by peres, & conuerted many people of
 Asia: & after went to Rome in the time
 of Claudius, & there helved the Gos- ¶ the virgin
 pel with great encrease, at the same ti- ried.
 me Mari the virgine, & mother of oure
 sauour Jesus Christ dyd chaunge her
 lyfe, whiche was the pere of oure sal-
 uacion. xlvij. Not long after, Paule ¶ Paule is con-
 bepng conuerted from his phantasti- uerted.
 call tradicions to a preacher of Chri-
 stes Gospell, was brought to Rome,
 where he preached boldly the Gospell,
 notwithstanding the great persecutiōs
 that he suffered for it, & afterwarde suf- ¶ Paule was
 fered death by the way of beadyng, at headed.
 the commaundement of Nero, the same
 day & Peter was crucified on a crosse. ¶ Peter was cru-
 Thus daily the congregacion of chri- cified.
 stians, encreased moze and moze, as the
 Actes of the Apostles & other histories
 both declare at ful. Albeit there was
 great trouble and persecucion in euery
 place, yet God by his power contrary
 to their expectation turned their cruel-
 nies to the furtheraunce of his worde,
 confirmation of the faithful, and confu-
 sion of

The.iiii. boke.
tion of them that vled tyranny.

The.ij. Chapter.

The institution of circumci-
sion and baptisme.

COd, whiche hadde made pro-
mise to Abraham, that he shuld
be father of many nations, &
that all the world shoulde be
blessed in his seede (that is Christ) wil-
lyng to stay his sayth in the same pro-
mise appointed the covenant of circum-
cision betwene him & Abraham: sayng,
euery male shalbe circumsised, & the flesh
of his foze skynne shalbe cut rounde a-
bout, for a signe of the leage, & confede-
racy that I make with the. Upon this
commaundemēt Abraham then beyng,
xcix. yeres of age dyd cut his foze skyn,
and his sonne Jsmalles beyng then, xij.
peres olde, whō he begatte by Agar his
bondmayde, and al his men seruañtes:
for this cause (as s. Ippria saith) that
he might haue the firste fruites of the
bloo, which shoud afterwarde shed his
holp bloo for the redemption of many,
pea of al that beleue in hym. The fashi-
on of it was to cut the foze skynne of a
mannes

Circumcision.

Abraham.
circumcised.

Why the bloo
was shed.

parde with a knyfe of stone, as god commaunded Josus that he shoulde make knyfes of stone to circuncise all the Israelites the second time, & Moses dyd circuncise his chyldren with a sharpe stone. Chrysostome calleth circuncision the first and moste auncient commaundement, for there is no nacion, that gaue any preceptes or rules to lye by afore Abraham or Moses, and therfore it is to be supposed that other countries toke example at the Hebrewes to circuncise their chyldren, as the Phenicians, and Arabians, the Saracenes, the Ethiopians, the Egyptians, and the Colchians.

The second circuncision.

Circuncision.

Other countries do circuncise.

This circuncision of the flethe was a fygure to vs of the circuncision of the heart, and cuttyng away of all superfluous luste, carnal despyres, and impoertyeth a moderacion and mortifying of the affectes & concupiscences of the olde Adam. I meane the fluncful body: he that had not this signe was banished out of the number of the people of God, & had no part in the promises made to Abraham. Baptisme wherin is left to vs a

What circuncision signifieth.

Baptisme.

The .iiii. boke.

John Baptiste
author of bap-
tisme.

Signes of
Baptisme.

Christenyng of
infantes.

significacion bothe of the mortification
of the fleſhe & dyng to the world, that
we may walke in a newe lpe, & alſo of
the waſhng awaye of oure ſinnes by
Chriſtes blod, & is the token that we be
of the body of the congregacion of the
ſapthful. was inſtituted by ſaint John,
ſone of zacharie, the. xv. yere of y^e Em-
perour Tyberius reigne, in y^e wylde-
nes beſid the ſamouſe riuer of Iordane,
where he baptiſed muche people. This
baptiſme & waſhng was in the water
to ſignifie the waſhing awaye of our ſin-
nes that ſhould be by Chriſt, which was
baptiſed in the holy ghoſt and fyre. There
was ſignes of baptiſme in the olde law,
as the cloude, the red ſea, the riuer of
Iordain. The firſt that was chriſtened
of the heathen was Cornelius of Ceſa-
ria, & the eunuchus of queene Cadaces.
Chriſtenyng of infantes was inſti-
tute amog vs, as circiſion of childzen
was of the Jewes celebrated the eight
day. Iginus biſhop of Rome ordeined
firſt that childre, which ſhuld be Chri-
ſtened, ſhuld haue a godfather & a god-
mother, for to be wytnesſe of the ſacra-
ment

ment that it was receiued. And **M**icor ^{when lay men}
 bishop there dyd institute & one might ^{may christen.}
 be christened either by a lay man or wo-
 man in time of necessitie, because enfans
 tes wer often in daunger. There be thre
 maner of baptismes (as Ciprian diu-
 doth it.) One in water, wherof Ihon
 was auctour, another in the holy gost &
 spie, wherof Christe was institutour,
 the third is in blod, wherein the children
 that Herod slewe, were Christened. It
 was also the maner in old tyme, that
 they which were grown in age should
 be baptised in white apparel, and that
 was wont to be at Easter or Whitson-
 day, onely necessitie constrained other-
 wise: In the meane time tyl those daies
 came, they were taught the misteries of
 the religion of Christ, which thei shuld
 professe. Of that custome I suppose the
 sonday after Easter is called the white
 sonday.

Thre baptisme.

The olde cus-
 tome of baptising.

Whitson day.

The .iiij. Chapter.

Of the priesthod of the Hebrewes, & degrees of the same.



Like as in the christen comon
 welth there be two sortes of
 men, one called the laptie, to
 whom

Laptie.

The.iiii.boke.

Clergy.

priesthood.

Aaron first
priest.

Noe made the
first alter.

Leuites.

whom apperteineth the ministracion of
the publike wele, and all temporall af-
fares: the other is the Clergie, to whō
belongeth the cure and charge of mini-
string the word of God, sacramentes,
& other decent ceremonies: so in the old
law of the Hebrewes there wer two iur-
isdictions, one of the was capitaines
& gouernours of the cōmons: the other
was the priesthood that did offre vp the
sacrifices, & other oblatiōs. Of this de-
gree of priestes, Aaron and his sonnes
wer the first, ordeined and consecrated
by Moses at the cōmaundemēt of god.
¶ The maner and fashion of halowpung
of them & their vestures is declared at
large in 5 boke of Exodus: As for Noe,
which made the firste alter, Melchisedech,
Abraham, Isaac and Jacob dyd
make their offering rather of a natural
 deuotion then any priestly auctoritie.
After that the Leuites whome we vse
to cal deacons were created by Moses
to minister & serue Aarō in al the sacriz-
fices, to beare the arke & tabernacle, the
holy vessels, and picche the campe, and
were discharged of al extreme affaires.
Nerte

Neste the were chosen the ministers, ^{Ministers.}
 whiche dyd make redye the sacrifice, as
 Calues, Oxen, shepe with such other
 thynges, at the commaundement of the
 Leuites, these we may cal subdeacons. ^{Subdeacons.}
 Certain other were elected to light the
 tapers and lampes named accolites.

The Sextons or porters were ap- ^{Sextons.}
 pointed to kepe out all prophane & vni-
 cleane people: And readers to preache & ^{Readers.}
 reade the lawe and prophetes on their
 Sabboth daies.

There wer moreover chaunters & sin- ^{Chaunters.}
 gers to syng the Psalmes in the tēple,
 whom Dauid and Asaph dyd institute.

Coniurars were ordeined by Salo- ^{Coniurars.}
 mon to driue euil spirites out of men.

All these offices went by succession, ^{Succession in}
 neyther was one promoted from one to
 another. Thus was the leuitical priest-
 hod appointed, whiche was but a signe
 and shadowe of thynges to come, that is
 Christ, in whom resteth the perfection
 and complete fulfylling of the lawe.

¶ The.iiij.Chapiter.

¶ Of our priesthod, howe it is double, what
 laing on of handes meaneth.

Th:iii

The. iiii. boke.

Christe our saviour
our priesthode.



Christe Iesus our saviour,
which was kynge & priest
after the order of Mel-
chisedech, in the new tes-
tament hath instituted
among vs a priesthod to

Spiritual
priesthode.

offre and do the functions of this newe
law: And it is of two kyndes or sortes.
The one is a spirituall priesthod to of-
fre spirituall sacrifices, in this kynde
Christe offered and gaue vp hym selfe a
consummate oblatiō for the sinnes of the
whole worlde as Peter saith, Christe
died ones for our sinnes, he bepng righ-
teous for vs vnrighteous, & he might
geue vs vp to God mortified as fou-
rehyng the flesh but liuynge in the spirit.

All Christen
menne are prie-
sts.

Of this priesthode bee all christen
menne. which after the exāple of Christ
must offer our prayers, thākes geuyng,
and our bodies mortified: We bee all of
the degre of this kyngly priesthode as
Peter and also John in the Apocalypse
dooe beare witnesse.

Second priest-
hode is a mini-
ster.

The second priesthode is a ministe-
ry that Christ did ordain folowynge the
ordre of the lawe, that we might haue
oure

oure teachers to instruct vs in the Gospel, as the Jewes had their scholes masters in the law. He did elect twelue bishoppes, whome he called by a newe name Apostles, bicause they wer appointed to bee embassadours into all partes of the worlde, with the mightie worde of his power the glad tidenges of his Gospel. He assigned also. lxx. disciples, to whom he gaue the charge and office of preaching & teaching, whiche in steade of Aarons sounes, shoulde be among vs as inferiour priestes, and seruantes of congregations: & of these beganne the ordre of our Priestes, as our bishoppes had their originall of the Apostelles. As for the Apostelles and disciples, whiche were ministers and disposers of the misteries of God, had no other maner of consecratyng, but onely the vocation and election of Christe into the office, & so was Mathias chosen in the Actes into the roume of Judas, so wer the seuen deacons chosen to minister to the pooer people of the congregation. And Titus dyd chose in euery toun and citie of Crete priestes by the laying

Apostles.

Disciples.

Priest.

Bishoppes.

The maner of consecratyng in the apostles tyme

The.iiii.boke.

Laying on of
handes.

For fashion of
the primative
churche.

A bishoppe office

layng on of handes, whiche was a maner of admission without any further ceremonies, whereby authoritie was given them ouer the cōgregation, and boldnes to execute earnestly his office with the assistance of the holy ghoste. And therfore in the beginnyng of the church when a bishoppe was consecrated, there was vsed no other rites or ambages, but only the people, to whom the electiō of the bishop belonged, shuld praye: and after the seniours or priestes by laying on their hādes admitted hym to that degre. Of these Peter was called chief and firste bycause bothe of his auncientie, and also for somuche as he was first elected. A bishoppes rōume is not somuche an honour, as it is an heuy burden, not so much a laude, as a lode. For his deutie is not onely to weare a mitre and crosse, but also to watche ouer the flocke of the Lorde vigilantly, to teache with the woorde diligently, with example honestly, and in all thynges to go afore theim byrightly, & leade them in the waye of trueth, that they may folowe the patron of his Godly liuing,

lyng, & there as it were in a myrrour
beholde howe they oughte to refoyme
and confoyme their lyfynge. And this of
fice of the bishopricke and deacons wer
instituted by the scripture onely, for
priestes in the primatiue churche and
bishops were all one.

But the bishops of Rome folowynge
the shadowes of the old abrogate law
of the Hebrewes haue ordained a swar-
me of diuerse other orders, as porters,
or sextens, reders, exorcistes, accollites,
subdeacons, deacons, priestes, bishops,
archebishoppes, as a certain degree one
aboue another, wherby they shoulde
ascend to the highest dignitie. Caius
bishoppe of Rome did begyn the orders
 fyrste: yet some saye, Iginius dyd or-
daine those degrees long afoze Caius
tyme. And I graunte well that Iginius
might bee the firste diuider of theim
and afterward Caius accomplished the
worke, and brought it to a finall con-
summacion.

The office of a priest (as Christe or-
dained it) was to teache, baptise, & mi-
nister the Sacramente of the altar, and
chaunc

Scripture bea-
reth these.

Rome made his
orders.

Iginius dyd his
firste order.

The office of a
priest.

The.iiii.boke.

thankes geuynge, bynd & lofe, and iudge
of doctrines. Therefore, let theſe take
hede that admit ſuch to bee prieſtes, as
cannot perfoyme the deutie of that mi-
niſtery. For many ſuppoſe if they can
mynble by a paire of Matyns and ſay
Maſſe, they bee perfecte prieſtes.

The. r. Chapter.

The maner of Maunyn prieſtes crowne, who maiſe
not be prieſt, what age he muſte bee of.

The ſhaue
croune is the
prieſtes badger.



Oracion of
Maunyn croune.

Peter was mor-
ned on his bal-
dneſſe.

The common and generall
badger of al Prieſtes is the
ſhaue croune, wher by the
Cleargie is diſſeuered fro
the Laytie, and bee putte
in remembraunce by, it how they ought
all together to relinquish & diſpiſe all
carnal pleaſure, and worldly treaſure,
and enſue after heavenly thinges, whi-
che bee eternall. This as Beda wi-
teth, grew into a cuſtome, and was de-
creed by a conſtitucion, to the entente
that the thyng whiche was before ap-
probrious, might growe to honour and
comelynes. For Peter what tyme he
preached at Antioche, was ſcorned and
mocked byeaule of his balde hedde,

of shauen croune, and it was a cōtume;
 lions thpng, bothe emōg the Romaines
 and Lumbardes to be shauen. I thinke
 the originall cause of it, did procede of
 the Ceremonies of the Nazarees, whi;
 the when thei had liued long tyme (as
 Josephus telleth) very deuoutly, thei
 shaued their heddes, and sacrificed the
 heare in the fire to God, whereby thei
 signified that thei did dedicate themsel;
 fes, wholly to liue in Godly perfeccion.
 Samuelli was a Nazaree, and Samson
 also. I suppose that this rite of the Na;
 zarees came out of Egypte, where the
 Priestes wer customably shauen, in to;
 ken of sorowe and heuinesse, for the deth
 of their God Apis. And thei were also
 shauē daily, because thei should be with
 out filthe, in their quotidian sacrifice.

Whauen crounes
 came of the Na-
 zarees.

Priestes of E-
 gypt wer shauē.

The significaciō of the priestes crou;
 nes is to declare, that thei ought to re;
 iect terrein and pearthly substance, re;
 seruyng themselves onely, a compitēt
 sufficiency. Anacletus first forbad pry;
 stes to haue beardes, or long side heare.

What the croune
 signifyeth.

Anacletus forbad
 priestes to haue
 beardes.

Siricus decreed, that all those men
 that wer twise married, or wedded a wi;

Whiche becom
 of them that were
 twice married.

m.f. dowe

The. liij. boke

Lame menne male
not be p[re]sented.

Wh[ic]h age of p[re]s-
ent.

Wh[ic]h age of p[re]s-
ent.

bothe, should bee no B[is]hop. Anastasius
commaunded, that none that was lame
or maimed, should bee admitted to be a
B[is]hop. Bonifacius instituted, that no
man could be a priest, afore he wer. xxx.
yere olde, for that was the age of B[is]h-
ops in the old lawe: but the counsaill of
Laterane thought it sufficiēt, if he wer
twentie and five yeres olde, after the e-
xample of the Levites, whiche at that
age ministered in the tabernacle. Ana-
cletus also appoynted, that every B[is]-
hop should be staled and consecrated,
of their other auncient bishoppes.

The. vj. Chapter.

Wh[ic]h devised Parishes, and Dioceses, the order of
Cardinalles, Rotorics, and Chamberlaines.



After that the B[is]hopthodde
was ordeined, bothe lest the
cure should be ouer greate
& also that every mā might
knowe what his charge
was, and how farre his office extended.
Dionysius the pere of our lorde. cc. lxxij
diuided, bothe in Rome and other pla-
ces, churches, churchyardes, and Pa-
rishes to curates, and Dioceses to B[is]-
hoppes,

Dionysius.

Churches.
Churchyardes.
Parishes.
Dioceses.

shoppes, and commaunded euery manne
 should be contented, with his prescript
 dondes. But afore that, Quirinus ap-
 popnded titles of cures to the priestes *Cures in Rome.*
 in Rome, whose duetie was to christen
 all that wer converted fro Paganisme
 to christen religio, and resorted thether
 to receiue the faith, and to bury the ded.
 And afterwarde Marcellus decreed,
 that there should be. xxb. in nomber.

These because thei were the chiefe *Cardinales.*
 priestes in Rome, and had the preroga-
 tive afore the rest, wer named cardina-
 les, and of them without doubt, the or-
 der of cardinales sprong firste, whiche
 forsomuche as thei wer in daily presce
 with the bishop of Rome, that then had
 the primacie of christendom, wer had in
 greate reputacion and reuerence. And
 Innocencius the. iij. of that name, whi- *Innocencius.*
 che was about the pere of our lord. M
 two hundred. liij. Willing to augment
 and auance their dignitee, commaunded
 by Decree, that from thencefurthe thei
 should ride when thei came to the Bi- *Cardinals ride.*
 shoppes palace & wear a red hat, wher- *Cardinal hat.*
 by was mente, that thei ought to bee in
 m.ii. a redinesse

The.iiij.boke.

a readinesse, to aduenture themselves for
the loue of Religion, and spende their
bloude in Christs cause: and Paulus
Bishop, ordeined that thei should haue
scarlet roabes or kirtelles. This order
standeth of.iiij.sortes, for some be bishop-
pes, and be in number sixe. The Cardis-
nals of Hostia, Sabine, Portua, Tucul-
ane, Preneſtine, and Albane, the other
wer either priestes or tracons, albeit, in
no certain or speciall nōber. But there
is another order in Rome of Notaries,
whiche were appoynted by Iulius the
first of that name, to write chartes of al
godly martires and confessors, and re-
gister them for a perpetuall example, of
constant and vertuous liuing: albeit, I
thinke it rather, to be thinuencion and
diuise of Clement, whiche ordeined, by
Notaries, to inroll the notable herdes
of Martires. And Antherius after did
more firmly ratifi it. Also Leo the first
a godly and well disposed mā, seying the
people repaire thether, from all partes
of the world for pardon, appoynted cer-
tain officers of the priestes, who he na-
med chamberlaines, to kepe the tombes
and

Whiche roabes.

Order of Car-
dinalles.

Notaries.
Who ordeined
Notaries.

Chamberlaines

and sepulchres of the apostles and mar-
tires, that thei perceiuing the holy re-
uerence about the apostles graues, might
bee more enflamed with deuotion. But
all suche offices be now peruerter, and
turned frō that Godly purpose, to vain
worldly ostentacion and pompe, and be-
redy Marchaundise in Rome, the pro-
mociōs be so greate.

*Offices be altered
in Rome.*

The. viij. Chapter.

*The prerogatiues of the Bishop
of Rome and his election.*



Speciall prerogatiue and
priuelege of the Bishoppe of
Rome is, that he may chaunge
his name, if it seme to him not
very pleasaunt to his eares: as if it be a
malefactor, he may call his name Boni-
farius, if he be a coward, he maie be cal-
led Leo, for a carter Urbanus, and for
a cruell man, Clemens. This was the
ordinaunce of Sergius, and thei saie thei
do it after the example of Christ, which
chaunged Simon Bariona his name in
to Peter: and of this it came to passe,
that euery bishop when he was elected,
chole þ name of one of his predecessors.

*The Bishoppe
of Rome may
chaunge his name*

*Sergius instituted
the chaunging of
his name.*

The. iij. boke.

The Bishop of
Rome bee borne
on mens shoulders

The bishop of Rome, is also borne on mennes shoulders, whiche custome came of the election of Stephanus the seconde, whom the people for his greate vertue and godlinesse, with muche iope of the election, bare on their sholders: the maner of the pounce of beeryng, was admitted, but the counterfeiting and folowynge of his vertue and sincere liuynge, was omitted. Albeit, it mighte spring of a Gentile custome, that was among the Romanes, that euery riche man or high potestate, should bee borne of his seruauntes in a bed.

Election of the
bishop of Rome.

The authoritie to chose the bishop of Rome, belonged firste to the Emperour of Constantinople, and the depute of Italy, till the tyme of the Emperour Constantine, whiche licenced the cardinales and the people of Rome, to elect him. This was about the yere of Christ sixe hundred foure score and foure. A few yeres after Gregory the third, with othier his successors, when thei were vexed by the Lombards, seying thei could not haue ready helpe of the Emperour of Constantinople, required aide of Charls

The Empire is
remoued into
France by the
Bishop of Rome

les Marcelle, Bippin, and Charles the
great kyng of Fraunce. for whiche be-
nefites Leo the thirde, made and denou-
ced Charlemaine Emperour, and gaue
hym authoritee to ratifie, and confirme
the election of the bishop of Rome: but
Nicholas the seconde, restrained the e-
lection onely to the cardinales, which
custome remaineth at this daie.

The cardinales
chose hym now.

The greatesse possessions that the bi-
shoppes of Rome, hath contrary to the
example of Christe, whose Vicars thei
name themselves, and Peters pouertie
their predecessor, were geuen them by
Charles and Lewis emperors. And yet
notwithstanding all that large ben-
efite and kyndnes, he wed to hym and
his auncestours. Ihon the twelke made
Otho Kyng of Germanie Emperour,
and afterwarde Gregorie the thirde, a
German boine, because to gratifie the
Emperour his countree man, Decreed
that the Bishoppes of Magunce, Tre-
uerence, and Colpne, the Marques of
Brandebrough, the countie Palatine,
Duke of Saronp, and kyng of Boemie,
should haue ful power to chose the em-

Charles gaue
the laund to the
See of Rome.

Otho a German
is made emperour

Princes denoie

Decree by the
bishop of Rome.

The. iij. boke.

peror, about the pere of our lord. M. ij.

Thus the biſhoppes of Rome, haue been inhaunced in worldly power, that thei thinke themſelves equal with princes, Kynges, and Emperors: But as it was falſly Uſurped, ſo ſhall it by the worde of God, be rooted out and extirped, as an vnprofitable tree.

The. viij. Chapiter.

The deuſtyng of Priſtes into ſundry degrees, a maner of choſyng, and Excommunication.



Gregory ſurnamed the gret where afore tyme, Priſtes and chief priſtes, wer only vled in the congregacion

ſirſt diuided them into Patriarches and Archbiſhoppes. Patriarches at the firſt wer of Rome, Antioche Alexandrie, Ieruſalem, and Conſtanti-
nople: Archbiſhoppes had their title to be called metropolitaines, becauſe their ſea was in the mother citee of the Province. Clement the firſte, ordeined that all Patriarches and Archebiſhoppes, ſhould weare a paule, whiche do ſignifi mekenesſe and Juſtice, wherewith thei ſhould ſpecially be garniſhed. Then al-
ſo

Patriarches.

Archebiſhoppes.

The paule is de-
creed to the Pa-
trarches.

So the inferior orders began to be diuiz-
 ed, as that the Archdeacon should bee Archdeacon.
 aboue deacon, and arch priest aboue the
 priest, and ouer the deanes, and then
 wer ordeined canons, that spng in ca-
 thedral churches. Antherius permitted
 that a bishop might chaunge his bishop-
 ricke for another, vpon an honest cause, Chaunging of
 bishoprickes.
 if he wer thought sufficient to discharge
 a greater, for his learning and godlines.
 Calus first made a statute, that a priest
 might not be conuented, afore a tempo-
 rall Judge: but lest any man should bee
 circumuented, by fraude or gile, En-
 chianus instituted, that the accusacion
 shuld be put in writpng afore the iudge
 Likewise Cornelius decreed, that a mā
 should not take or require an Othe of a An oth might not
 bee required of a
 priest.
 priest: but onely in matters concernyng
 our Religion and faith. The maner of
 swearpng, was in old tyme of this sort:
 he that should sweare, toke a Stone in
 his hande, and saied: if I deceiue you to
 my knowlege, Jupiter banish me out of
 all good mennes company, preserupng
 the rest of the citee, as I cast away this
 stone fro me. And (as Pliny doth write)
 m.v. it

The. iiii. boke.

It was not lawfull for any man to beare
an office. v. daies. vntlesse he wer sworne
In like maner our bishoppes, Kynge,
Priestes. or other officers sweare, afore
thei be admitted to the office.

Swearing by the
Gospell.

Iustinianus Emperoz, appoynted
first that men should swere by the Go:
spell, and now a daies all that sweare,
laie their hande on the boke and kisse it
sayng, so helpe me God and the holy go:
spell, because as the Gospell of our re:
ligion & faith, maie for no cause be vio:
lated. so an oth in no case maie be broke.

Excommunication

The fashion of excommunicating mā
that be obstinate and disobedient to the
officers, or common transgressors, came
as some thynke, out of the Rites of the
Iewes, whiche banished out of their
Sinagoge. all those that ranne in obsti:
nacie against their Tradicions.

Druides.

And some suppose it sprong of the
religious folke in Fraunce named Druides,
whiche (as Caesar recordeth.) If
either a priuate man or officer, wer not
conformably ordered after their Ceres
monies, excluded hym out of their com:
paignie.

The

The.ii.Chapiter.

Consecrating Aunnes, in iung of
our rappes, kissing the popes
fete, and washing of fete.



The custome to consecrate Aunnes.
Virgins, makynge a vowe
of chastitee, was found by
Dius the first, which in-
stituted also that none shuld
be made, afore she were. xxv. yerres olde:
and that thei might bee Consecrated at
no tyme, but in the Epiphanie or twel-
daie, Easter euen, and on the feastes of
the Apostles, vnlesse it were when any
professed, wer in popnat to die. And So-
therus caused that a Deeree was made
that no suche Professed, should touche
Cope, or put Incense into the Censors
the pere of our lorde God. A. lxxv. it se-
meth to haue begon of the Apostelles,
whiche is proued by Paules woordes,
where he saith: let no widow be cho-
sen, afore she be thye score yerres of age,
with diuerse like saynges.

Thage of Aun-
nes at this pro-
fessing.
The time of pro-
f. Aung.

Aunnes might
touche no Cope
nor Incense.

When it began.

Linus Bishoppe of Rome, com-
maunded that no woman should entre
into the congregacion or Temple, with
her hed bare, whiche appereth to haue
been

Women maie not
be bare hedded in
the Church.

The.iiii.boke.

The taking of
of Cappes.

Kissing of the
bishop of Romes
fete.

been taken of the Hebrewes: for the Bishop in tholde lawe. might not vncouer his hed, and in Arabia and Cartage, it was taken for an vn honest and vnrerent thpng, if a woman should vncouer her hed, and go bare. The taking of of our cappes to our superiours, signifieth that we should disclose, and shew them al suche thpnges, as we haue in our custody. The rite diabolike, of kissing the bishop of Romes fete, toke it originall of the maner of the Romaines, whiche in their Paganite, vsed to kisse the fete of their priestes and other nobles, in token of obediēce: as Seneca telleth how Caius Caesar, stretched out his lefte fote, that Scipius a Carthagien might kisse it. Scipionius Laetus writeth, that the Emperors vsed to geue their hands to be kissed of the nobles, & then to take them vp, to kisse their mouthes, and the commons kissed their knees, but Caius Caligula and Dioclesianus, made them to stoupe to their fete. This Pagan example, our christian bishop and Gods vicar, full vncomly, and vngodly doeth counterfeit. All other bishoppes vsed to

The.iiiij.boke Pol.xcv.

to deliuer their right hand, to be kissed ^{with hande.}
of suche as came to salute them: for the
right hande, as Plinie saith in the.xv.
boke, hath in it self a certain Religion,
and therefore, we make al couenauntes
and promises with it. The maner of sa- ^{saluting with}
luting with kisses, is very auncient, for ^{kisses.}
it was the vsage of the Hebrewes to kisse
straungers at their first meetyng, as Ja-
cob kisted Rahell, afore he broke vnto
her, that he was of kyndred, and Laban,
after he knew him to be his sisters sone
embraced hym with his armes, and kist
sed hym. And the Romaynes custome
was to kisse their kynnsfolke, but after-
ward it was extended, to further fami-
liaritie, and is now frequented very las-
civiously. Albeit, in Rome it was an or-
dinaunce, that women should kisse their
kynnsfolke, because, that if she had dröke
any wine, contrary to the lawe, made a- ^{to kepe for digni-}
gainst the women, for drynkyng of wine ^{tyng wylle.}
by suche meanes she might be espyed.

Washyng of fete on Maundy thurs- ^{Washyng of fete}
daye, that the priestes vse among them- ^{on Maundy thurs-}
selves, and nobles to inferior persones, ^{daye.}
is a counterfeite of the institute of Christ
whiche

The.iiii.boke.

Kynges & Que-
nes of England.

Whiche to shewe theim a patrone of hu-
militee and mekenesse, washed the Apo-
stelles fete. The Kynges and Quenes
of Englande that daie, washe the feete
of so many poore menne and women, as
thei bee peres olde, and geue to euery of
them, so many pence with a gowhe, and
an other ordinary almose of meate, and
kisse thei feete, and afterwarde geue
their gownes of their backes to theim,
that thei se mooste nedp of all the nobber.
It is a Godly institute, I would there
were moe suche Ceremonies to help the
poore. for thei be now neglected and not
regarded, but lye ded often in the stre-
tes, for lacke of sustenaunce.

The. v. Chapter.

The institution of which is called
Flamines, with other Religi-
ons of the Romaines.

Flamen.
Dialis.



Numa Pompilius the second
kyng of Rome, willing to
reclaime that fierse nation
from warre and chivalrie,
to the regarde of Justice,
and keeping of peace, ordeined to the hie
God Jupiter, a Sacred persone called
Flamen Dialis, that is Jupiters priest
And

And to aduance thorder, he set hym in
a chariot of Iuorie, and a costly roabe:
but so sone as his wife was disceled, he
was discharged, & gaue ouer his office.
He neuer roade out, nor mighte not lye
one night out of the citee, lest any sacriz
fices should be neglected by such absēce

Swerpng was cleue forbidden hym,
because an oth is a maner of punishment
to any free borne man, and namely to a
Priest, whiche hath charge of al diuine
obseruaunces: for his woorde should
haue the weight of an Othe. I would
wishe that our bishoppes would marke
and followe, bothe those properties of
these Heathen Religious, for then the
state of our religion, should be in better
case then it is, and other would not en
forse so lightly a pteſſe to the necessities
of an othe, whiche should haue no other
termes, but yea and nate, to confirme or
deny their sayng. Beside this flamin,
that was called Dialis, because he was
cōsecrated to Iupiter, there wer by the
same Numa ordeined two other, one to
Mars, another to Quirine, albeit Plu
tarche saith it was Romulus & institut
ed

The. iiii. booke.

Ursula.

Ursula.

Pontifex ma-
ximus.

tes Priestes to Jupiter & Mars. Ules-
gins Ulestals, were of his byngng in
also, & founded in honoꝝ of Ulesta, daugh-
ter to Saturnus. The firste that ever
was chosen into that religion, was cal-
led Amata, and of her all were named,
likewise, a maide might not be vnder. vii
peres of age, noꝝ aboue ten, if she were
created of this Religion. These conti-
newed in their profession thirtie peres,
whereof the first ten, thei spent in lear-
nyng the rites, the other ten thei minis-
tered, and the laste of their peres, thei
taught other Nouices, and when her
terme of peres was expired, she mighte
marie, oꝝ tary in that religiō still. Thei
wer found at the charges of the commō
chest: and if any of them committed any
carnal act with any man, she was borne
in the sighte of all the people out of the
citee, and at the Gate named Collina,
was buried quicke. Thei rode in a wa-
gon, and other Magistrates rose to the
and if thei came by, in tyme of executiō,
the condemned was quite deliuered.
This religion began at Alba. by the in-
stitucion of Ascanius, and was reued
in

in Rome by hpng Numa. A high bishop
was also deuised by hym, to haue the
chief stroke in all Ceremonies of sacrifi-
cing, and he prescribed the daies and
places of Sacrifices, and in what forme
thei should be doen. He ordeined also to
Gradinus Mars twelue Priestes na-
med Salij, because thei daunced in also; ^{ball.}
lempne maner, and went aboute the ci-
tee with songes: Thei ware a brodered
coate, with a Byasen brest plate, and a
round Tergate. It semeth that Numa
tooke this rite of the Hebrewes, for Da-
uid went afore tharke of the lord daun-
cing.

Herauldes of Armes, whiche were
called *facialis Sacerdotes*, wer inuē-
ted by hym, to haue charge to prouide,
that no battaill were vniustly taken in
hand, thei also made leagues, stablished
Peace, or if it were not due ly made, he
might breake it, and offer Oblacion for
thoffence of the capitain, and the whole
armie. Vater Patratus was an officer
that made all Leagues or bondes, and
was created by the Herauldes, as Mar-
cus Valerius first Heraulde, ordeined
n.s. Spurius

facialis.
Marci Patratus.

Vater Patratus

The.iii.boke.

Spurius Julius first into the Office of
Water Patratus. After the expulsyng
Key Sacrificulus of kynges, was an office called **Key sac-**
rificulus appointed, whiche should do
all suche customable obseruaunces, as
the Kynges should dooe, albeit, it was
vnder the high priest or bishop, the first
that did beare that office, was **Marcus**
Epulones. **Epulones** had the Office of
appoyntyng feastes and solempne ban-
kettes to **Jupiter** and the other
goddess; these wer also called

Sodales,
City.

Sodales Titij, whiche
were ordeined by
Romulus,
after
he toyned felowship
with **Titus**
Tatius.

The ende of the a-
bygement of the
fourth boke.

The

The first Chapiter.

Of the decking of Churches on holy daies, offering
of Images of waie, and tables of Miracles, co-
tempning the Masse of Priests.



Here bee many superstiti-
ous customes crepte in es-
mong the christen congreg-
gacion, whiche came of a
Gentile Opinion: and be-
cause thei could not altogether be abo-
lished and extirped, at the lest waie thei
wer transposed to a better vse, and re-
moued fro Idolatrie, to the garnishyng
of churches and Temples, of the faith-
full people. As trimmyng of the Tem-
ples with hangynges, floures, boughes
and garlandes, was taken of the Hea-
then people, whiche decked their Idol-
les and houses with suche arrape. In
like maner it is to bee thoughte, of the
rite of hāgpyng vp Images of waie, and
tapers afore saintes, or as often as any
member is diseased, to offer thesame in
waie, as legges, armes, feete, Dappes,
Oxen, Horse, or Shepe, whiche were
hanged vp in the Church, afore that
saint, by whō (as thei beleued) thei had
obtained health, of thesaid member or
beast:

Deckyng of
Churches.

Offeryng Im-
ages of Waie or
Tapers.

The.v.boke.

Candelmas daie.

Lampes.
Hanginges.
Lightes.

Writing Tables
of Miracles.

First Masse of
Priests.

breast: for this came of an old Daigntine
fashion of sacrifices, that the Paganes
offered to Saturnus and Pluto, in an
isle of Italy, named Cotillis, wherof I
spake afore. I thinke the bearing of can-
dels, that we vse on the feast of the Pur-
tificaciō of our lady, called Landelmas
day, came of this Gentile rite also, that
in burnyng the, wee might worship the
saintes, as thei honored their false god
Saturne. It seemeth that Lampes and
hangyng lightes, began of the candels,
that Moses set vp to burne in the Ta-
bernaele. The fastenyng vp of Tables,
wherin the Miracles are written, for a
monumēt and testimonie to the poster-
tie, came of a custome, as Strabo writ-
teth, that is vsed in Grece, where the
maner is, that whosoever was releued
of any sickenes or malady, should hang
vp a Table, conteinyng the recovery of
his health, in the Temple of that God,
that had preserved hym, and specially
there were many set vp in Aesculapius
tēple at Epidaurus. Thuse of feastyng
on holy daies, and at the firste Masse of
priestes, was borrowd also of Gentilitie
whiche

Whiche honored the daie of cōsecratyng
their religious as solemnely, as the day
of their natiuite, with deuoute and reli-
gious breakfastes and feastes, callyng it
the natie daie, of their sacred persona-
ges: wherof Apuleius maketh mencion.
And it is a good vsage, because the daie
of the bieth, bringeth but onely life, the
daie of consecratyng a prest byngeth,
or els ought to procure, a good and god-
ly life. Albeit on maundy thursdaie, hath
been the maner from the beginnyng of
the church, to haue a generall drynkynge
as appereth by s. Paules writing to the
Corinthians, & Tertuliane to his wife

Drynkyng on
Maundy thurs. ay

The.ij. Chapter.

The maner of castyng money to the peo-
ple. At charytes gyltes, Dauntyng,
Waigys, Christmas Rodes.



I smelleth also of Gentilitie
that the bishop of Rome, em-
perors and kinges at their co-
ronacion, are wont to scatter
money, among the commons, and make
toyall festyng, whiche is a pretence or
comfort of the benificence or liberalite
that is to come after ward. For the olde
Romaines vsed the same order and in-
n.ij.

stitution,

Talkyng of mo-
ney abrode

The.v.boke.

Education, in their triumphes, games,
and funerals as Suetonius recordeth.

Reportes of giftes

Geupng of Nethperes giftes, had it
originall there likewise, for Suetonius
Traquillus reporteth, that the knigh-
tes of Rome gaue perely, on the kalen-
das of Januarij, a present to Augustus
Caesar, although he wer absent. Whi-
che custome remaineth in England, for
the subiectes sende to their superiours, &
the noble personages geue to the kyn-
ges some greate giftes, and to gratifie
their kyndnesse, doth liberally reward
them with some thynge again. But I cōs-
mende more the maner of the Italians,
for there the richest & moste noble, geue
to the pooze inferiours, it is a significati-
on of good and prosperous fortune of al
the whole pere then folowng.

The laudable ma-
ner of the Italians

Daunspng.

Thuse of daunspng, Plinie saith, came
from the Hetruscans to Rome, which
we exercise muche on holy daies, as thei
did, not without slaunter of our religiō
and hurte and dammage of chastitee: as
for Maskes thei bee so Deuillike, that
none honesty can be pretended to colour
them: Zacharias bishop of Rome, made

Maskes.

a decree against it, but that auaileth no-
 thing. At the kalēdes of May, the youth ^{spring:}
 as well men as women, are wont to go a
 maipng into the feldes, and bypng home
 boughes and flowers to garnishe their
 houses & Gates, and in some places the
 churches, which fashio is deriued of the
 Romaines that vse thesame to honour
 their goddesse flora, with such ceremo-
 nies, whō thei named goddesse of frutes

The christenmas lordes, that be com- ^{Christenmas}
 monly made, at the natiuitie of the lord ^{lordes.}
 to whom all the houlholde and familie,
 with the master himself, must be obedi-
 ent, began of the equalitie, that the ser-
 uauntes had with their masters in Sa-
 turnus feastes, that wer called Satur-
 nalia: wherin the seruauntes haue like
 aucthouitee with their masters, durp-
 the time of the said feastes. And this fur- ^{fasting even.}
 nishing of our belies with delicates that
 we vse on fastyngham teweledaie, what
 tyme some eate till thei bec enforced to
 forbear all again, sprong of Bacchus
 feastes, that were celebrated in Rome,
 with greate ioye and delicious fare.

And our Midsummer bonefires, maye ^{Don't know.}
 seme

The.v .boke.

Disguising.

seme to haue come of the Sacrifices of
Ceres Goddesse of corne, that men did
solempnise with fires, trustyng therby
to haue more plentie and aboundaunce
of Corne: and the disguisyng and mum-
myng, that is vled in Chyrtemas tyme
in the Northe partes, came out of the
feastes of Ballas, that were doon with
Misers and painted Mislages, named
Quinquatria of the Romanes.

The.iiij. Chapter.

The maner of anoyntyng Priests,
Kynge, them that be churche
Confirmed, or soze sicks.



Kynge & prie-
stes anoynted

Anoyntyng of the
soles of kynge

Purple robes for
the difference of
the Emperours.

That tyme Moyses had bui-
lded the tabernacle, he was
commaunded to make a co-
seccion of holy opntment,
wherwith both the worke
the Messelles, Priestes, and also Kyn-
ges, whiche be called to that Office or
dignitee, ought to bee Enopled: so that
it came to passe, that the annoyntyng
was the very token & difference, wher-
by kynge were knowen among the Pe-
bles, as theperors in Rome were kno-
wen by their purple robes. Aaron and
his sonnes, were the first anoynted prie-
stes,

The.v.boke Fol.C.i.

ses, and Samuel enoiled Saule, firste Karon and Saul first anoynted.
 kynge ouer Israel, and so consequetly it
 grew into a custome, that priestes and
 kynges wer anoynted. By which thing
 is signified, that thei be specially fauor-
 ed of God, and like as oyle lieth a loft The nature of Oyle.
 on y^e water, or other liqoure, so thoffice
 of a priest and dignitee of a Prince, sur-
 mounteth all other degrees of ministers,
 both in thactive & also contēplatiue life

Siluester Bishop of Rome ordeined Anoynting of children Chri-
 stened. Churches.
 Chalcens.
 first, that all that were christened, chur-
 ches, and chalices, should be annoynted
 with oyle. Our oyle that is now vsed,
 is made of oyle oliue, & naturall balme
 Fabianus commaundeth that it should
 be renewed euery munday & thursdaie.

Clement the firste ordeined, that all The consecration
 of our Oyle.
 children and other that wer christened,
 should be anoynted again with crisme, Chisme.
 and he instituted also the sacrament of
 Confirmation, supposyng that no man Confirmation.
 wer a perfect Christen man, if that rite
 and ceremony wer by negligence omit-
 ted. For this cause, that the holy ghoſte
 might more plentifully be geuen to the
 by the handes of the bishop.

The.v.boke.

The maner of
Confirmyng.

Felix.

Extreme unction

This thyng began of the example of the Apostelles, whiche sent Peter and Ihon into Samarie, to lape their handes on them, that thei might receiue the holy Ghost. It is onely ministered by a bihoppe in this wise, first he asketh the name of the childe, and then maketh the signe of the crosse in his foreheade, with the Chrisme, sayng: I signe thee with the token of the crosse, and cōfirme thee with þe crisme of saluacion. In the name of the father, the sonne, & the holy ghost that thou maie be replenished with the holy spirite, & haue euerlastyng life, so breist. And then he smiteth the cheeke of the child softly, but if he be of a greaie age, he geueth a sharpe stroke, & he maie remēber that misterie, sayng: peace bee with thee. Felix þe .iiij. did institute that such as wer in extremes shuld be enoyled, folowpng the rāple of the Apostles, which as Marke witnesseth, cured many diseases by anoyntpng the. and s. James speket of a like thyng i his epistle.

The .iiij. Chapiter.

The beginnyng of marriage of priestes.
when it was forbodden, with other
lawes touchyng Marriage.

Moses



Does the minister of God
 emōg the Israelites, whi-
 che were desirous to aug-
 mente and amplifie their
 issue, ordeined that almen
 indifferently, as well priestes as lay peo-
 ple should take wives, least the debar-
 ryng them from matrimonie, might bee
 occasion of greater enomytie, and inco-
 uenience emong the. Albeit, because of
 the dignitie of the order of priesthod, he
 made restraint & thei should mary none
 that was taken prisoner, bond woman,
 or deuorced fro theire former husbands,
 and the bihoppes might not be married
 but to maidens. As cōcernyng our priest-
 hod, Siluester the first after the text of
 saint Paule, commaunded that a priest
 should mary but one wife, and after to
 liue sole alone: as Paule had a wife, as
 maie appere in his Epistles to the Phi-
 lippians & Corinthians. And Clement
 bishop of Alexandria & Ignacius. which
 was in Paules time, witnesseth the same.

When a priest
 might not mary.

Siluester.
 Bishoppes mar-
 ried maidens.
 a priest might
 but mary once.

Paule.

Peter and Philippe had wives and
 daughters, whom thei bestowed hone-
 sty in mariage to husbands. And saint
 Peter

Peter and Phi-
 lip had wives.

The.v.boke.

Peter seping his wife ledde to death, for
the profession of Christ, with greate re-
ioyce of her constancie, said: Wife reme-
ber the lord. This order the Grekes,
and all the East partes of christendome
do vse, whiche would not consent to the
counsail of Neece, wherein it was pro-
pounded, that the Priestes should for-
sake their wives: And namely Danu-
sius the holy and chaste bishop, that came
out of the borders of Egypt, withstoode
that decre very earnestly. Siricius the
first forbade the priestes of the west par-
ties, and Deacons to mary, the yere of
our Lorde .ccc. xxxvij. He instituted al-
so, that he that either wedded a widow,
or toke a second wife, could not be made
Prieste. Pelagius the seconde enforced
the subdeacons, to forsake their wives.
And Gregorius, because he thought it
violente to deuorce them, ordeined that
from his tyme, none should be Subdea-
con, vnlesse he vowed Chastitie before.
Notwithstanding the lawes afore made
toke no effect among the Priestes of the
weste parties, vntill the tyme of Gre-
gorie the senenth, whiche was the yere
of

Danucius with-
stode the coun-
saill of Neece.
1011. v.

Subdeacons for-
sake their wives
1011. v.

Gregory Sabli-
n: the Crangle
Bis of Wyndesore.
1011. v.

of our Lorde. M.lxxiiij.

And here Polidore protesteth, that the single life of Wyldestes dooeth more harme to the religion, shame to thorder and grief to honest men, then their constrained chastite profiteth: if thei were restored to the libertie, and choise it were no prejudice to the Christian common wealth, and honestie for thorder. In the beginning men married their sisters and kynswomen, but Moses restrained the of the Hebrewes, from the first and second degrees, and Fabianus forbad the third and.iiij. whiche custome standeth now in effecte. Theodoros did inhibit firste that a man might not mary that maide, to whom his father, was a Godfather. It was confirmed first by Gregorie, and after by Alexander the thirde, that no man should mary his brothers wife. lest it should be thought to be a counterfeite of the Hebrewes. Lamech was the firste, that euer had twoo wives, whose example many other ensued afterward.

Deceit of his-
sed inhibited.

God brother and
God sister.

Lamech had
twoo wives.

The custome of purifying, was take of the Hebrewes, but there is no date of tyme appoynted for it. Neuerthelesse,
for

Purification of
women at child
bearing.

The.v.boke.

for an honest order, thei vse commonly
not to be purified afore the moneth daie
and then with a fewe honest Matrons,
the commeth accompanied to the chur-
che, and offereth a ware taper, and the
Chrysome.

The.v.Chapter.

Of the Temples, Churchyardes,
when the Crosse was first
had in reuerence.

Moses builded a
Tabernacle.



In the old testament, Mo-
ses sette vp a Tabernacle;
curiously edified to God;
wherein supplicacion and
Intercession was made to

The Booke.

Salomon made
the first Tem-
ple to God.

hym. for the sinnes of the people. And in
that he made tharke of couenaut, in the
whiche he put the twoo tables of stone,
conteyning the lawe of the tenne Com-
maundemētes, Arons rod, and the pot
of Manna. After hym Salomon Kpng
of the Hebrewes, made at Hierusalem a
temple of costly araye, and sumpteously
wrought. I cannot (to saie truthe) per-
fectely tell, where the firste Church of
christen men was builded, but by al cō-
iecture it semeth, that it was made of
the Apostles, either in Ethio pia, where
Matthew

The first church
of Christians.

Mattheu preached, or in lower Jude,
 wher Bartholomew taught, or in Scit-
 thia, where And;ewe shewed the worde
 of God. Where thei doubtlesse, either
 caused newe Churches to be edified, or
 els transposed the Idolles temples, to
 serue the Christian mennes vse, abolis-
 hyng Supersticion, and plantyng the
 true religion of Christe. Albeit, it were
 not against reason, to suppose ther was
 a temple or house of prater, appoynted
 by James at Jerusalem. In Rome the ^{first Church}
 first that I read of, was consecrated by ^{in Rome.}
 Pius bishop of Rome, in the strete cal-
 led Patricius, at Nouatus Wathes, in
 honor of the virgin Prudencia, at the re-
 quest & sute of Praxedis her sister. And
 after Calistus made a temple to the vir-
 gin Mary, in a place beyond Tiberis, &
 instituted a churchyard. In Apus strete ^{a churchyard.}
 and called it after his awne name: not
 withstandyng, Abraham was the first ^{Abraham ordeined}
 that made any place of burial in Hebrō, ^{the first place of}
 where he bought of Ephrō an Bethito, ^{buriall.}
 the double cane for .lxx. c. sicles of silver,
 with the ground about it, and there was
 Sara his wife, and he hymself buried.
 Noah

The.v.boke.

for an honest order, thei vse commonly
not to be purified afore the moneth daie
and then with a fewe honest Matrons,
the comneth accompanied to the chur-
che, and offereth a ware taper, and the
Chysome.

The.v.Chapiter.

Of the Temples, Churchyardes,
when the Crosse was first
had in reuerence.

Moses builded a
Tabernacle.



The Boke.

Salomon made
the first Tem-
ple to God.

The first church
of Christians.

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ses sette vp a Tabernacle;
curiously edified to God;
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Intercession was made to
hym, for the sinnes of the people. And in
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whiche he put the twoo tables of stone,
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maundemētes, Aarons rod, and the pot
of Manna. After hym Salomon Kpng
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brought. I cannot (to saie truthe) per-
fectely tell, where the firste Church of
christen men was builded, but by al cō-
iecture it semeth, that it was made of
the Apostles, either in Ethiopia, where
Matthew

Matthew preached, or in lower Jude,
 wher Bartholomew taught, or in Sci-
 thia, where Andrew shewed the worde
 of God. Where thei doubtlesse, either
 caused newe Churches to be edified, or
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 gin Mary, in a place beyond Tiberis, &
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 and called it after his awne name: not
 withstanding, Abraham was the first ^{Abraham ordained}
 that made any place of burial in Hebrō, ^{the first place of}
 where he bought of Ephrō an Hethite, ^{buriall.}
 the double cane for .iij. c. sicles of silver,
 with the ground about it, and there was
 Sara his wife, and he hymself buried.

Noah

The v. boke.

Noah builded the
first Altar.

Bonifacius cau-
sed altars to bee
couered with lin-
nen clothes.

Constantine for-
badde putting to
death on the crosse

No Image of the
crosse might not
be grauen in y. scy
Helene found
the Crosse.

Noah builded the first alter, and of-
fered vpon it a burned Sacrifice to the
lorde. And Bonifacius the third, caused
that thei wer couered with linnen clo-
thes. Constantinus when he had won
the battaill against Marencius, by reas-
son of a vision that he sawe of the crosse
the date of the battaill, ordeigned that
from thencefurth, no man should suffer
death on the crosse. And so in proesse of
tyme, it was had in muche reuerence and
worship. And Theodosius made a lawe
that there should no image of the crosse
be grauen in stone, marble, or in pearth
lest men should tread on it. Helene Ab-
stantines mother, a very vertuous wo-
man, repaired to Jerusalem, to seke the
crosse of our Lorde, where with greate
labour and diligence, she founde it, and
with it thother twoo, whereon the the-
ues wer hanged, but it was easie to per-
ceiue Christes crosse by the title, whi-
che then did remain, albeit, soze wasted
and corrupted with antiquitee.

The .v. Chapter.

Of the auncient rite of Sacrificyng, feast-
full daies, Dedicatynge Temples, the
mysterie of fire, holy water.

Lain



Adam & Abel the two sonnes of our firste father Adam offered in sacrifice to god the first frutes of their goods.

Cain and Abel sacrificed first.

Abell his oblacion was make. Cain his gyfte was come. Afterward, when the priesthode was ordained, Aaron & his sonnes offered diuerse thinges with sundry ceremonies, whiche be shewed at large in the booke of Leviticus. The Gentiles almoste all sacrificed to the idols men or womē after sundry rites, as appeareth in the histories & Gentile auctours. And if it fortuned that they omitted any such abominable idolatry, they had greate punishment, destructiō of their fruite, corruption of their water, infection of the aire, deth of catel, greate droughtes, women had euill deliuerance, with many suche plagues, as Dionysius Hiericarnasensius witnesseth, whiche the spirites of the aire procured to delude and seduce men & confirme theim in their error.

Wenue were sacrificed by the Gentiles.

Wenue were sacrificed by the Gentiles.

The holy dayes emonge the Jewes were diuerse, as the Sabbath daye, the feast of the new Moone, the passeouer,

Holy dayes.

o.j. the

The.v. booke.

the feaste of swete breade, Pentecoste,
the feaste of Tabernacles, the dedicati-
on day: whiche bee all shewed largely
in the olde Testament.

Dedicatynge of
churches.

The vse of dedicatynge churches is
of greate antiquitie, for Moyses did sa-
crifice the tabernacle, & Salomon con-
secrated the temple that he buyldeed at
Hierusalem. And Eneas after, when
they returned fro the captiuitie of Ba-
bilon hallowed the temple newe again.
Of them we receiue our rite of hallo-
wng of churches, albeit we haue no
ceremonies then they had.

Fire.

Fire was kepte continually on the
alter by the priestes, for without it and
salte could no sacrifice bee vuly made or
ordinarely offred, and we in oure Mas-
ses haue euer a taper of ware burnng.
And the emperours of Rome had fire
bozne afore them, & the Westales had
euer perpetuall fire in the temple
where they serued Westa.

Emperours of
Rome had fyre
bozne afore
them.

Diaboles seated
at Chyrischis
commynge.

The spirites of the aire, that gaue
doubtful answers to them that enqui-
red any question of theim, were at the
comng of Chyrist al destroyed. for what
time

time he was caried into Egypte, which is a countrey ful of supersticion and Idolatry, all the Idoles of that region wer ouerthrowen & fel to the ground at his coming thither. And in the time of Adrian the Emperour both the wicked sacrifices were abolished, and also the oracles of Apollo at Delphos, Jupiter Hammon in Egypte, with like vanities were subuerted by the power of God through his sonne Iesus Christ.

Holy Water was ordayned by Alexander the firste to be consecrated to drive away sprites, and was commaunded that it shoulde be kepte as wel in churches, as in priuate houses for the same vse: wherof are growen among the common people many superstitiousse errors contrary to the woorde of God, and therefore it were no harme if the fourme of consecratyng therof wer redressed, and chaunged into a more godly fashon.

The.vij.Chapiter.

¶ Who ordained praiyng, why he toke Caluarie,
ministring the Sacrament
of the altar.

O.ij.

For



Prayer. **P**o much as we are created of god after his owne Image, for the entente to honour & serue him; & finally to enioy the eternal inheritaunce of heauen, which we muste attaine to by prayer acknowledging oure owne infirmitie, & referring vs to the mercie of our moste louing father. It shall bee conuenient therfore to declare the institution of prayer.

Prayer was at the beginning.

Prayer therfore was fro the beginning, as Abel prayed, Noah; Abraham; Isaac, Jacob, with other Patriarkes prayed to God in all their doubtful affaires, & gaue thanks for the good achievements of them. Moses & Aaron with other as Anna the wife of Helcana testified vs example of prayer: But Christ is the first that did shewe vs any secret all forme of prayer, as appeareth in the Gospell of Mathew. Afterward, when men began to coumpte and reken their prayers, as though God were in oure debt for often beggynge of hym, there were diuised by one Petrus Heremita a Frenchman of the cite of Amias, besides to save

Christe perfecteth prayer.

Daniel.

to saye lavy psalters on, the yere of our
 Lord a thousande .xc. that is foure hun:
 dred .lvi. yeres ago. The maner of tur:
 ning our faces into the East when we <sup>Turning our fa-
ces Eastward.</sup>
 praye, is taken of s^r olde Ethnikes, whi:
 che as Apuleius remembreth, vsed to loke
 Eastwarde & salute the sonne: we take
 it in a custome to put vs in remembraun:
 ce that Christ is the sonne of righteous:
 nes, that discloseth all secretes. But
 that was not lawfull for the Hebrewes
 as may seme to vs by the setting of the
 tabernacle, & they masse euer loke to:
 warde the temple as the story of Daniell
 declareth. Moses whē he had receyued ^{Preaching.}
 the ten commaundementes, assembling
 the people together shewed the the wil
 of God, & that was the firste sermon o:
 preaching: and the prophetes had with:
 out doubt open collacions: And after:
 ward Ihon Baptiste in the wilderness
 of Iury preached, & so did Christe hym:
 self and gaue auctoritie to the Apostles
 and disciples by speciall commaunde:
 ment to do the same. ^{Ihon Baptiste.}

The blessed sacrament of the alter <sup>The institution
of the sacramt.</sup>
 was instituted by oure sauour Iesus
 o. lvi. Christ,

The.v.boke.

Christe, a litle before his passio in Iherusalem at his supper, whē he had ended the Paschal lāde, in this wise: He toke bꝛead, and after he had geuen thākes, he brake it, and gaue it to his disciples saipng, take & eate, this is my body that shalbe geuen for you: And takng the cup gaue likewise thankes, & toke it to theim saipng, drynke all of this, for this is my blood of the new testament, whiche is shed for the remission of sinnes. This vnder the fouyne of breade and wyne he gaue to theim particular: Iꝑ his body and blood sanctified in and by the worde, And gaue commaundement that Iꝑke sacrifice should be made in remembraunce of him. Alexander the byshoppe of Rome dyd ordayne that this oblation should be made of swete bꝛead, wher afore it was leuened bꝛead. And he commaunded that water shuld bee mixte with wyne in the cuppe,

Alexander decreed that the Sacramente should be consecrated of swete bꝛead.

The.viii.Chapiter.

¶ Who sacrificed Iꝑke after Christi-
an tradicion, and entrea-
sed the parties of
the Masse.

¶ Every



Allerp thyng at the fyrste in the ministry of the lordes supper was plain sincer & without any mixture of ceremonies, cōteynng more vertue then solemnite, for it is manifest that Peter, whiche either fyrste of all, or els with the rest of the Apostles did cōsecrate often tymes after the rite that he had receiued of Christ & by & by after the cōsecratiō ioynd to the lordes prayer or Pater noster: And I suppose it was not much differing fro the masse that is vsed in the church on good frydaye. Celestinus ordayned the prayers that the priest saith when he reuesteth hymself to Masse, or at puttynge on his clothes, that begynneth *Iudica me deus. &c.* Albeit it semeth by the wordes of Chrysostome in the. xj. homely on Mathew that it was taken of the churches of Grece and Asia, whiche vsed to syng psalmes while the people assembled together. Damasus instituted the confession at the begynnyng of Masse, and some referre it to Pontianus. Kyrie eleyson was frequented
 o. liij. in

The olde rite of
 consecrating.

Iudica me deus.

Confiteor,

Kyrie eleyson

The.v.boke.

*Gloria in ex-
celsis*

*Collected.
Crayle.*

Alleluya.

*Sequences.
Epistle.
Gospel.*

*Whence Hier-
some did deuise
the Epistles and
Gospelles.
Standing at the
Gospel.*

in Grece first, and Gregorius caused it
to bee saied upne tymes in the latyne
churche. Gloria in excelsis is ascribed
of some to Telesphorus, of some to Hi-
larius, of some to Symmachus, and the
counsaill of Toletane thinketh that the
doctours of the churche made it: Col-
lectes Gelasius & Gregorie gathered.
And þe graile was appointed by theim
also. Alleluya was translated fro Hier-
usalem to the latyne churche in the ti-
me of Damasus. The tract Durandus
saith was diuised by Telesphorus, & se-
quences wer inuented first by one No-
thgerus an Abbot. The Epistles and
Gospel were (as Hierom writeth) vled
in the East churches of very auncient
tyme, wherefore I suppose we had the
maner to reade the Epistle & Gospel of
of those churches: albeit som saie Te-
lesphorus ordayned theim, & some sup-
pose þe Hierome at the requeste of Da-
masus dyd diuide theim, as we reade
them now at this day. Anastasius com-
maunded we should stand at the Gospel
in tokenning that menne should be in a
redinesse to defend the doctrine of the
Gospell

Gospell. The firste part of the Crede Credo.
 Marcus ordained to beere red, after it
 was made by the counsaill of Nicene:
 And the second part Et spiritum sanc-
 tum, that the counsaill of Constantino-
 ple composed Damasus caused to be read
 in the churche. Eutichianus instituted
 the offertory to be songen whilest the
 people offered suche thinges, as went to
 the relief & comfort of the poore: The of- Offertory.
 fertory remaineth, but the pouertie is
 forgotten as though thei had no part in
 Christ & wer vile abiectes of the world.

Gelasius made the prefaces, howbeit Prefaces.
 in the beginnyng thei vled but one pre-
 face. And Sertus putte to the sanctus Washing of the
 out of the Prophet Esai. Washing of handes.
 handes beganne either of the olde testa-
 ment, where they did nothing with vn;
 washed handes, or els of the Gentiles,
 which afore their sacrifices vled to wash
 their handes, as Hesiodus witneseth.

Burnyng of encense, that was occu- Encense.
 pied in the old testament by Aaron and
 of the Danimes in their superstitiousse
 rites, Leo the third ordained to be had
 in the latine church. The prinitie of the
 Masse

The.v.boke.

Canon. Masse called the Canon was made by diuerse persones, as Gelasius made *T* igitur. Sixtus added Communicantes, and Alexander the firste, that was long before them, made *Qui pridie*, and that was the beginning of the Canon before that tyme. For Alexander was thre hundred, lx. yeres and more before Gelasius. *Hanc igitur.* Leo topped and Gregory annexed thre petitions in the same *Dies q; nostros*, and so furth. Innocentius the first instituted that priestes in the vpper part of the church, called the Chancel or quire shuld kisse one another, & that Pax borne shoulde be borne to the people. Blessing with handes & Chalices came out of the Hebrewes ceremonies: for Aaron after he had sacrificed, blessed the people. And Christ at his ascencion blessed his disciples. Sergius ordained the *Agnus dei* seven hundred yeres after Christ to be song of the Clergy at the tyme of the communion. The often turning of the priest at the alter, when he sayeth *Dominus vobiscum* or *Orate fratres*, came of the Hebrewes rites, wher in sacrifice tyme the

Pax.
Blessing with
chalices.

Agnus dei.

Turning about
the priest.

the priest turneth hym to call the bloud
of the sacrifice on the people, and the
Ethnykes vled the same fashon in their
superstitions, and therfore doubtles we
had these ceremonies of theim.

The.ii. Chapiter.

¶ Why we say Ite missa est, wherof the worde masse
and ceremony came, the first manner of
saing the Sacrament.



When Masse is ended, the
deach turning to the peo- *Ite missa est.*
ple sayeth. Ite missa est,
whiche wordes are borow-
ed of the rites of the Pa-
ganes, and signifieth that then the com-
pany maye be dismissed. It was vled
in the sacrifices of Ihs, that when the
obseruaunces wer duely and fully per-
fourmed and accomplished, then a scer-
le minister of the religion shoulde geue
warpyng o; a watche worde what time
they mighte lawfully departe: And of
this sp;ong oure custome of spungyng,
Ite missa est, so; a certayne significaci-
on that the ful service was finished.
Masse is an Hebrue worde (as Ken- *ap. 11.*
cline saith) and signifieth an oblation
o;

or sacrifice with all circumstances concerning the same.

Ceremonies.

The Romaynes called all suche service, as appertained to their goddes, in one general name ceremonies, because a certaine people named Cerites, which receyued deuoutly the reliques, & other obseruaunces of the Romaynes religious, and preserved them, for when the Frenchemen by the valiauntnes of their captaine (Vrennus that was an Englishman) had wonne the Citie, for which the benefite al the rites of their goddes vniuersally were named ceremonies.

One Masse on
a day.
Three Masses
on Christmas
day.

Alexander inhibited priestes, that they shuld not sacrifice, but once on the day, & Telesphorus permitted them to saye thre Masses on Christmasse day: fyrste at midnight what time Christ was borne, the seconde in the mornynge, when shepherdes visited him, the third at further of the day, where afore time it was not lawfull to celebrate afore the thirde houre of the day.

Masse must be
said in places
consecrated.

Felix the first decreed that no Masse myghte be sayd but in places consecrated, sayng in the tyme of necessitie, & that

that none but priestes admitted should intermedle with the misteries of consecration, because that auctoritie was only geuen to the Apostles at the beginning, by whom priestes be ment and vnderstand.

Anacletus ordained that no Masse should be done, but in the presence of two at the least, lest the priest shuld say in vayne to the walles Dominus vobiscum, when none were present, and therefore they do euil that consecrate in corners alone. Albeit, Gratianus referreth that to Soterus whiche perchance dyd renew that constitution.

Corner masses
be forbidden.

The Sacrament was vsed of oure predecessours in the primatiue church every day as Luke witnesseth in the Actes of the Apostles, & Anacletus caused it to be renewed by a decree vpon payne of excommunication: And Victor denounced that those shoulde be interdicted from al seruices, that when they shoulde receiue the Sacrament wolde not be reconciled to their neyghbours of al grudges hatredtes, & displeasures

Daily communion.

Anathematizable
persons were
interdicted from
seruices.

Zepherinus an hundredth yere after

Anacles

The.v.boke.

Receyving of the
housel at Easter

Anacletus commaunded that all that
professed Christe or bare the name of
Christians, bepng of the age of. xij. or
xiiij. yerres shuld at the least once in the
yere at Easter receyue the blessed Sa-
crament. Fabianus decreed that they
shoulde receyue it thyrse in the yere.

Receyving the
Sacrament in
Churches.

Innocencius the thirde decreed that
the Sacrament shoulde be kept in the
Churches, to the intent to be in a readi-
nesse at all times, lest they that were
sicke shoulde want that spirituall
comfort in that trouble some tyme
of death, and Honorius
the thirde confirmed
the same.

The ende of the abrid-
gement of the.v.boke.

The first Chapter.

A Particular Confession.



Every man redeemed with the precious blood of our
 saviour Christe Jesus is fully reconciled to God,
 and all the heavynesse of his displeasure be appeased: yet the
 popsoned nature of man is suche, the
 occasions of sinne be so many & greates,
 that in this slipper way of worldly life
 we must nede, our infirmittie enforpning
 us thereto, fall into the snares of the dev
 ill and synne. But God, as he is all
 mercy, willing the death of no synner,
 but that he conuerte and live, hath left
 us the comfortable salve of repentaunce
 ce, as a present remedy against all such
 incursions of our enemye, or fragilitie
 of bodie, wherby we may with a good
 hope call to our heavenly father for the
 forgiveness of our offences and trespasses.
 For as the prophet Ezechiel rec
 ordeth, what houre soever the sinner
 doth lament and is repentant for his
 synnes, God (for his sonne Jesus sake)
 will

We be reconciled by Christe

Repentaunce is
 remedy of synne.

The.vi. boke.

Desperation is
forbiden.

Will no longer bere the in remembrance
Therefore whosoever with concupiscence
vanquished, or by lust inforced, by er-
rour discepued, or by force constrained
doth fall to any spice or kynd of iniusti-
ce, let him not dispaire in his owne con-
science, or mistrust the bottomles mercy
of God, but with good courage repair to
this medicine repentaunce & contriti-
on of heart, Consequently it shalbe the
penitentes office & dutie, after such he-
uines taken, as it were by a vomit, to
spue out of his conscience all suche by-
holsome thinges as might remaine still,
engendyre desperacion, or imbecill hope
in the promises of God. For this
cause confession named auricular, that
is made to the prieste, was at the begin-
nyng instituted: that men might therein
open their hartes to their curates and
receaue at their handes the oyle of the
Gospel of Christ to supple theyr ratts &
starke sores. It was the institution of
Innocentius the.iii. that so many as were
by age subiect or in daunger to commit
sinne, should at the lest once in the yere
be confessed to their curates, to whome it
concer-

Auricular Con-
fession.

Innocentius bid
o: daye confes-
sion to the priest

concerneth to knowe the behauor of his
parishoners, for so muche as he must re-
ceiue a strait accōpt of his cure. And ther-
fore it is euill in myne opinion, to haue
these common penitenciaries, which be
occasion, that bothe Curates geue not
their counsaill where neede is, & also men
therby be more bold to sinne, seying thei
shall not bee rebuked of suche common
confessors, but for their money haue re-
dy absolucion, with small exhortacion,
to amende their synfulnesse. This con-
fession is proued of the text of saint Ja-
mes, where he saith, confesse your syn-
nes one to another, and one to prais for
another, and also in the twentie Chap-
ter of Ihon, where Christ saith, receiue
the holy Ghoste. Whose synnes soeuer
you remit, thei are forgiven theim, and
whose synnes soeuer you retein, thei are
reteigned. Therefore we muste receiue
Confession for the absolucion sake, that
is geuen into the handes of the Mini-
sters.

Common Pen-
itenciarie.

Texte of saint Ja-
mes Confession.

The. ii. Chapter.

Of Mattins, synging of psal-
mes by course. Lega-
tion of Psalms.

p. j. Mattins

The.vi.boke.

Attyns.
Prime & houres



Attyns with Prime and
houres, were appoynted
firſt by Hieron, for one
Eusebius of Cremona, &
diuerſe other, that loued
with him (to thynke that

they might haue certain laudes and pray-
ſing of God) to ſing in the Churches.
And the fathers and old gouernours of
congregacions, receiued them folow-
ing this Verſe of Dauid in the .C. xix.
Pſalme. Seven tymes in the daie haue
I geuen a ſong praiſe to thee. Cipriane
writeth that the Prime & other houres
toke their originall of Daniel. Whiche
after the cuſtome of his countree, ſtoode
in the daie, Mornynge, Noone, and eue-
nyng, on his knees vſed to pray. It was
alſo the rite of the Heathen, to haue mor-
nyng prayers, for Apuleius ſaith, that
their religions, when all thynges were
duely finiſhed, ſong ſalutations of the
newe light, & ſhewed that it was prime
of the daie, where he meaneth by ſalu-
taciōs, the mornynge ſonges that we cal
Matins, and there declareth how the
houres of the daie wer ſorted, and diui-
ded

Apuleius de
ſ. no anteo li-
bro. xii.

The vi. boke. Fol. C. xliij.

ded for sacrifices and praers. **Belagius** Belagius charged Iohannes to say matins daily
 the second was the first that commaun-
 ded priestes to saie them daily, that like
 as the iuste man falleth seuen tymes on
 the daie, so by instant & cōtinuall praier
 he might as often rise and amend. **Gre-**
gorius putte to the beginning of euery
 houre *Deus in adiutoriū* and *Gloria patri*, &c. Deus in ad-

Urbanus the seconde, ordeigned the torium was ad-
Lady Matheus to bee saied daily, and ded by Gregorius
 confirmed theim in the counsaill, whi- Lady Matheus,
 che he had at mount Clare in ffrance.

The diuision of Dauids plaster into
 viij. partes called nocturnes, accordyng Nocturnes.
 to the seuen daies in the weke, was the
 booke of Hierome, at the request of
 Damasus bishop of Rome, whiche also
 gaue commaundment, that it should be
 read so in the churches, and added *Gloria* who made
patri to thēde of euery psalme. The *Gloria* Gloria patri.
patri was made in the counsaill of Neeene

Damasus also instituted that p̄ psal- Singing psal-
 mes should be song and saied by course. mes by course.
 Albeit, some saie Ignacius did deuise
 that afore his tyme, whiche thyng was
 learned of Dauid or Asaph, for in thold
 sinagoge, thei vsed to syng their Psal-

The.vi.boke.

Out of man syn-
gers be rebuked.

Athanasius.

Libro conf.x.

The Trete how
sued euery houre

Tunes of the
Hymnes.
Legendes.

nes after that sort, but our syngyng is
farr from their maner. For our syngers
cry out so loude, that we heare nothyng
saue a noyse, and those that be present,
cānot be edified with the worde. It wer
greate furtheraunce to the Religion, if
those syngers, not far vnlke to Iapes,
wer ether banished out of the tēples, or
els their syngyng wer so modified with
more sobernesse, that the wordes might
be vnderstande, to the dysyng of the lap-
itie, whiche is sore blinded with syngyng
and sounde of instrumentes, that be not
fit to edifie, but to delight theares. This
modest syngyng was vsed by the holy A-
thanasius bishop of Alerādyia, through
all his Prouince and diocese, as Austen
witnesseth. Damasus commaūded that
the common Trete should be saied at e-
uery houre. Vitalianus inucted the de-
cent tunes, wherin the hymnes be song
and iopned the organs to theim. Legen-
des of sainctes, wer made the pere of our
lord. viij. C. by Paulus Diaconus and
Iuardus a mōke, at the desire of Chat-
les the Greate. And for somuche as the
persecutions wer so greate, that in the
tyme

tyrne of Dioclesian the Emperoz, there
 died. xviij. M. chustian men within. xxx.
 daies space, thei could not perticulerly
 wytte all their lifes, but made certain
 general legendes of martires, cōfessors Common legendes
 Virgins, whiche we now call the com-
 mon, and the fathers commaunded those
 to be read in the churche on suche sain-
 ctes daies. Afterward many, thynkyng
 that thei shoulde bee heard, rather for
 their muche bablyng sake, deuised sun-
 dery maners of praisynge and diuerse vs-
 ses: as Benettes Monkes had one vse, Worshipp in the
 Barnardes another, and Dominickes Seruice.
 bryethren had one order by themselves, Benettes vse.
 and euery Prouinciall Bishop, made a
 seuerall vse in his Diocese, and all wer
 confirmed by the bishoppes of Rome.

The. iij. Chapiter.

The beginning of Fasting.
 Almoſe, Aduent, Lent,
 Embaying daies.



Fasting and Almoſe dedes,
 be as saint Auguſten ſaith
 the two wynges of praiſer
 wherwith it is made ſtron-
 ger and lighter to ſlie into
 the preſence of God, and be more accep-
 p. iij. table

The.vi.boke

fasting.

table in his sight. fasting hath been vsed from the beginning of the worlde. What tyme the fruite of the Tree of knowpng good and euill, was forbidden to our firste parentes in Paradise, because by suche abstinence thei might obtaine & enjoy the felicitie euerlastpng.

Almose.

Almose in like maner, sprong of the infirmitie and needinesse, of the nature of men: for as thei felt hunger, cold, nakednesse, and suche other calamities, as be in our mortall life. thei wer constrained to desire aide & succor of other men, as of almose. Albeit Moses was y first that euer prescribed any law of geuyng almose, as appereth in the boke of Deuteronomy. This charitable almose, must be so frely geuen, that we exempt none from the vse and parte takpng of it, and as the scripture saith, Without respect of persones.

Moses made the firste Lawe of Almose.

Flethe was not used before Noe

As for fastpng, of that originall proceeded further, for the vse of flethe and wine from Adam till the tyme of Noah was vnknownen. And Moses forbare meate fortie daies, and Elias did likewise: Our sauioz Christ fasted the same space

space. And God pardoned the sinnes of their crimes, because they fasted with repentance. Example of fasting.

The Jewes also in their lawe, so oft as they either asked any benefite of God, or wold pacifie his wrath, or reder thanks for his benefites, or kept any solene feastes, vled commonly to fast. And certes he kepeth not the true fast, whiche forbearreth fleshe, or forgoth his supper but he that minisheth his affections, abateth his anger, swageth his Pride, modifieth his desires, mortifieth his lustes, suffereth patiently all aduersities, that chaunceth to hym, that man is the true faster. Albeit, the other is a coadiutor to that thyng, and helpeth muche that purpose. Therefore, to the intent we might reclayne suche corruptions, of our old Adam. The Apostles did ordeine the fast of Lente, as Hierome in a Lent. Epistle to Marcella doeth plainly declare. Wherefore, they that referre it to Thelesphorus, bee foully deceiued, for he did not institute it first, but appoynted that it should be kept afore the Easter. Thelesphorus did appoynt it afore Easter. And added another weke to it, that

p.iiij. we

The. vi. boke

Quinquagesima. We cal Quinquagesima. This wee be
 commaunded Priestes to fast more then
 the Laytie, because that thei, whiche
 ought to be holier then the rest, should
 in this ordinary fast, shewe more abstin-
 nence then other. The apostles also insti-
 tuted that. iij. weekes afore the Nativite
 of our lord, named Christmas, should be
 solenely fasted, which constitucion was
 a whyle kepte vniuersally, but after-
 ward it was resigned to the mōkes and
 Religious persones. Calistus, as some
 thinke Urbanus, did begin the mēbring
 daies quarterly, for the preservaciō and
 amplificaciō of fruites, ordered for the
 sustenance of man and beastes. Albeit,
 I can rather take it to bee an imitation
 of thold Roman feastes, whiche thise
 in the pere had sacrifices, for the prosper-
 rous successe of their corne, one Vin-
 lia for their vines, the other Robigalia
 for all their grain, lest it should be mil-
 dued. The. iij. Floralia for al their fruit-
 ces. These vain superstitious old Vi-
 shoppes of Rome turned to a godly vse
 and transposed their feasting into fa-
 sting, that the rather at the contempla-
 cion

Abent.

Embryng daies.

**Romane had
 these Sacrifices
 for fruites.**

**Superstitious tur-
 ned into religion**

etion of oure praiers and fastyng, God
might prosper thyncrease of all fruites
to the sustentacion of his creatures.

The.iiij.Chapiter.

*Watches were turned into fastes, fastyng of
Friday and Wednesday, namyng the
raice of the Weke in sundery wise.*

I Was the maner, from the be-
ginnyng of our christian faith,
that forsomuch as it pleased our
sauior, to be bozne in the night,
priestes did rise in the night season, and *Watche.*
song the houres Canonicall, other wise
named the Mattins: and the laye peo-
ple was accustomed on those saintes es-
uens, that were any solemne feastes, to
watche at the tombes of martires, pra-
yng and singyng holy Psalmes. Whi-
che thyng the testimonie of Plinie doth
well approue, where he writeth in a pi-
sle to Traiane, how that muche nom-
ber of people was slain, in whō he could
neuer espie any fault, sayyng that afore
date, at certain tymes and feastes, thei
arose & song of commendacion of Christ
whom thei called God. But as tyme is
corrupter of all thynges worldely, in
processe as deuotion began to abate, in
p.v. Bede

The.vi.boke.

steede of hymnes, thei song dissolute ballades, and praier was turned into wanton dalliance. The youth went aboute light amorous companie, the eldest persons practised baudry, women wer not ashamed to geue themselves to bee corrupted, in all kind of whoredom. Upon this occasion the old fathers, seying lest it might growe to a further inconueni-
ence, turned the Vigilles into fastyng daies. Notwithstandyng, the priestes vsed their ordinary tymes of seruice, as thei were wont to do, and suche feastes wer called by the name of vigilles, and obserued with no lesse reuerence, then the fast of Lent. This remedy was prouided after. S. Hieromes tyme, whiche died the yere of our lord. cccc. xxij. whē Bonifacijs the seconde, was bishoppe of the see of Rome.

Vigilles were
happily kept.

Egiptians wile
be watryed.

Night sacrificies
are abolished

Diagundus.

The like custome was also obserued among the Egiptians, whiche on the euenyngs of their high feastes fasted, and after thei had slept, thei offered a cowe: al-
suche night sacrifices, and obseruances for like causes, wer by a perpetuall law in Grece abrogated, by Diagundus a Thebaue,

The.vi.boke Fol.Cxviii.

Thebane. The fast of Wednesday and ^{Wednesday.} Friday, was commaunded by the fathers ^{Friday.} because on the one day Ch:ist was crucified, and on the Wednesday, Judas purposed in his mind to betray hym, as Apolonius the eloquent Orator supposed. Siluester the first, bishop of Rome, abhorryng the memorial of the vaine & tile goddes, decreed that the dales of the Weke, whiche had afore the names and titles of the Sōne, Mone, Mars, Mercury, Jupiter, Venus, and Saturne, should be called the first, second, third, fourth, fifth, sixt, seueneth ferie: & sembla ble maner, as the Jewes compted their daies frō the Sabbath date. He did also call the firste ferie *Dominicus dies*, that we name Sundaie, & called saturday *Sabbatū*, <sup>*Dominicus dies*
Sundaie.
Sabbatum.</sup> of the old holy date, and rest of the Ye: brynges al these thynges wer doen at the sute of Constantine then Emperoz. Al beit thapostles afore that time had consecrated the Sundaie to the Lorde, because that date, he rose from death, and the Jewes Sabbath was turned into it as maie appere by the Decree of Pius, ^{Easter is appoynted on the Sundaie} that ordeined theeaster to be kept on the Sundaie

The.vi.boke.

Sundate, and therfore I thinke Wilne:
ster did but onely renewe the same act of
the sundate. It was thinnuencion of the
Egyptians, that the daies wer first na:
med after the .vij. planettes, as Diodo:
rus recordeth. Sainct Gregory was the
aucthor that neither flesh, nor any thing
that hath affinitie with it, as Cheese,
Milke, Butter, Egges, should be eatte
on suche daies as were fasted. We haue
also a maner and vsage of halowing the
table and meate, afore we bee set, that
begon of the imitacio of Christ, whiche
vsed the same fashion, ouer the five loas:
ues in the wilderness, and at Emaus al:
so he did inseblable wise consecrate the
table, in the presence of his disciples: so
was the fourme of sayng Grace after
Supper, taken likewise of the custome,
that Christ comonly kept at his suppers.

The maner to read a part of the Bi:
ble at diner tyme, hath been of long co:
tinuance, and did procede of the Godly
doctrine, that Christ instructed his Di:
sciples in, at all tymes, but namely at
his last Supper, wherein he treated of
the perfeccion of al the misteries of our
religion;

Daies were cal:
led after planets

White meates in
forbidden on fa:
sting daies.

Grace at meate

Reading the Bi:
ble at meate.

The.vi.boke Fol.C.xix.

religion. And thus our fathers, to kepe in memorie, suche an wholsome institution, did bypnyng in this maner of redyng the scripture at meate or meale tyme.

The.v.Chapiter.

The originall of holy Daies. Wher shall Candelles, birthe daies.



Like as the Iues had in their lawe, whiche was but onely a shadow of thynges to come, holy daies appoynted for the execution of the misteries of their religion, whom thei in one generall terme, named Sabbath Daies. of the rest and vacation that thei had from bodily labors: semblably our fathers haue ordeined festiuall daies, in the newe Testament, wherin christian men (all profane busineses, and ciuill matters laied as part) might wholly apply and bend themselves, to Godly and spirituall meditations. As the perusing and reading of scriptures, hearyng of deuoute sermons tendering honor to God by sacrificyng praiyng, and well doyng, be workes fit and conuenient for the holy day, and also to reuerensyng the memorisall of Saintes.

Sabbath daies
of the Iewes.

Holy daies.

Workes due
the holy daies.

The vi. booke.

ttes on suche daies , as bee assigned to that purpose, is on the holy daie laudab: ble. For Oblacion is onely due to God as Paule and Barnabas, did openly testifie at Listra . For when he had come maunded, by the power of the worde of God, that the man , whiche was lame from his mothers wombe, should arise and walke , the people for wonder and maruail of the Miracle , would haue doen sacrifice to them, but thei rentng their clothes, departed out of the prese, and with sharpe wordes, rebuked their enterpryse, as a thing vnnete to be doen to any mortall mā, or worldly creature.

Easter is instituted by thapostles

Firste of all, the feast of Easter was instituted by the Apostles, and prescribed by Ihus the first, to be solempnised on the Sondae. Afterward as it chaused, that alteration of that matter arose. Victor that was bishop of Rome, about the hundred nyntie and sixe pere of our lord, decreed that it should altogether be kept, and celebrated on the Sondae from the fourtene daie of the first Moneth, that was Marche, vntil the twentie and twoo of the same, least our order and

Wias.

Easter is to be kept in Marche.

The.vi.boke. Fol.C.xx.

and accompt, should agree with the Jewes, whiche kepte it somewhat soner then that appoyntment speaketh of: al be it, many forein bishoppes at the first, refused that Constitution, because they thought it not out of course or amisse to kepe that feast after the president of saint Ihon the Apostle, whiche renewed ever the Rite of the Jewes, in the feast of Easter.

*Saint Ihon kept
the Jewes easter*

The custome of halowynge Paschall Candelles on Easter Euen, was commaunded by Zozinus, to be frequented in every Church.

Paschal candle.

The maner of keepynge holy the birth daie of every man, was muche vled in Rome, albe it, the Persians had that vsage afore them, for there it is the fashion, that every man after his habilitie should with many obseruaunces, and greate deintie feastes, worship the daie of their birthe, and of them the Romaynes receiued that supersticion.

Birthe daies.

The.vi.Chapiter.

Of the Institution of holy daies, and canonizing.

As

The vi. booke.

Calen.



*feasted institu-
ted by the apostles*

Pentecost.

As you haue hard that. **A**thou the Apostle did celes-
brate the feast of Easter, es-
uen so the other Apostles;
as it is saied, Wer authors
not onely of the same Easter feaste, but
also ordeined those daies, wherein our
sauior had doen any misterie, cōcernyng
our saluacion or informacion, should be
kepte holy, and to the intent thei might
bee more reuerenced of their posteritie,
thei themselves kept them duryng their
lifes, very deuoutly: as the sūdaies, Ad-
uent, the Natiuitee, Circumcision, and
Epiphanie of our Lorde, the Purifica-
cion of our lady called Lanelmas, lēt
Palme Sūdaie, Mundaie, Thursdaie,
when Christ after Supper, washed his
Disciples ffeete, Goodfridaie, Easter,
the Ascension, and witsondaie. As for
the feast of Pentecost was afore vled of
the Hebrues: ffor fittie daies after that
the Lambe was sacrificed in Egypt, the
Lawe written by thandes of God, was
geuen by Moses in the Mount Oreb,
in the wildernes of Synay. And .l. daies
after the death of Christ, whiche like a
Lambe

labe was offered of the Jewes for oure
 Paschal, the Apostles receiued the law
 of the spirite. The feast of transfigura- *Transfiguraciō*
 tion came also of the Jewes: for like as
 Moles his face was transposed into a
 perfect brightnes, after he had comoned
 with God in the Mounte, so now after
 the shadow & baile wer taken away by
 Christe his comyng, it pleased God to
 shewe to his disciples his transfigura-
 tion, a as declaraciō of the shadow past
 & a figure or significacion of the immor-
 talitie to come. In consideracion wher-
 of, the holy fathers percepyng the vse
 of suche holy daies, confirmed & ratified
 theim by a decree made in the counsaill
 had at Lions in ffraunce, & furthermore
 comaunded that suche daies, as epyther
 our holy saintes departed this lyfe, or
 els wrought any miracle or did any no-
 table deede to the increase of oure reli-
 gion should be kept holy, because chri-
 sten people might haue more oportunitie
 to heare the worde of God, & more de-
 uoutly serue hym in an vniforme ordre.

Then were instituted the feastes of *Feates instituted
at the counsaill of
Lions.*
 sainte Stephen, Innocētes, Siluester,

The.vi.boke.

Alholowday.

Gregori chaurged Alholowday

Crosse dayes.

Corpus Christi daye.

Lammes daye.

Remoy of Martires.

Ihou Baptist, the Apostles daies. Co-
uersion of Paule, our lady daies. Lau-
rence, Michel, Martine, & generally of
all saintes, which was the constitution
of Bonifacius the fourth. For he cau-
sed that the temple which Marcus A-
grippa did edifie in honoure of all the
Romaines Idoles, as the name Pan-
theon doth pretēde, was by the licēse of
Phocas then Emperour turned into
the church of at Hallowes, & consecra-
ted the twelke day of Maie, & Gregory
the fourth afterwarde willed it to bee
kepte the first daye of Nouember.

The festes of the inuencion & exalta-
cion of the crosse, and Corpus Christi daye
were dedicated by Urbane the fourth,
& denounced for holy dayes. Shuester
at the sute and instance of the Empe-
rour Constantine assigned the daye of
ad Vincula sancti Petri called commonlye
Lammes in memoriall of Peters pai-
nes, persecucion, and punishment that
he suffered for the religion. Felix the
first, of purpose to magnifie the gloriou-
se commendacion of Martires, made a
statute that perely oblacion should be
had

had in memorial of them: and Gregory would that Masse shoulde bee saied ouer their bodies, whiche thyng Migi-
lātius thought worthy to bee reiected,
& refused, albeit the reporte goeth that
Anacletus was of this constitution the
first authour. The same Felix instity-
ted first that the day whereon any tem-
ple was dedicated, shoulde bee hallo-
wed of that village or toune, and made
also a law that suche churches, as mēne
doubted of whether they wer consecra-
ted or no, shoulde be hallowed agayne.
And Felix the fourth dyd ordaine that
bishoppes onely shoulde dedicate them,
and that the same dedicated day shoulde
bee kept holy perely afterwarde.

Dedication
layes.

Reconciliation
of chur: how.

The fashion to deifie men that had
doen any benefites to the comō wealth,
is one of the most auncient vsages, that
I reade of. For antiquitie euen from
the beginning was accustomed to make
goddess of their kynges, whiche either
by aboundance of benefites, or nota-
ble qualittes, and prowes had wonne
the heartes of their commons. And spe-
cially the Romaynes dyd that with
q. ij. great

Deifying of deb
monne or women

The. vi. boke.

Canonisynge of
sainctes.

The Pope must
alone sainctes.

great pompe of circumstaunces: & many
obseruaunces as I dyd declare afore;
in the thirde boke out of Hierodiane. Of
theim oure bishops learned as by a pa-
terne their rite of canonisynge sainctes,
and the perely sacrifices, that Gregoꝝ
& Felix appointed, concerned nothyng
els but to declare that those Martyres
were sainctes & of the houtholde of god.
Last of al Alexander the thirde ordained
that no suche diuine solemnitie should
be geuen to any man openly without he
were canonised, and admitted to bee a
sainte by the bishop of Rome his bulle,
because no manne should chose himself
any priuate saint, or committe any pe-
culiare Idolatry.

The. viij. Chapter.

Institution of yere dayes of Whites, and
the maner of Mourning.

Diriges of ex-
quies.



Foleral exequies, that be
doen ouer ded bodies, wer
the institution of Delagius,
us, albeit Isidorus ascrib-
beth the originall of it to
the Apostles, & he himselfe did augmente
the rites, that we vse in this time. Am-
brose

whose supposeth that it proceeded of the
 custome of the Hebrewes, which lamented
 Jacob fourty daies, and Moses the
 space of thirtie daies, for that tyme is
 sufficient for the wise to wepe in. It was
 also the vsage of auncient Romaines to
 mourne: for Numa Pompilius assigned
 oblations to the infernal goddes for the
 ded, & dyd inhibite that a childe vnder
 the age of thre yeres should be betwag-
 led, & that y elder sorte should be mour-
 ned no more monethes then he had lyued
 yeres. But commonly the longest tyme
 of a widowes mourning was but tenne
 monethes, & if any were married within
 the space again, it was counted a great
 reproch. Wherefore Numa ordapned that
 such as had mourned by afore the daie
 limited, should offer a cowe, that was
 great with calfe for an expiation. Ne-
 uerthelesse if that rite wer vsed now a
 daies & namely in England, we should
 haue small store of beales, there be so
 many that marry within the tyme pres-
 cribed. Plutarch writeth that the wo-
 men in their moynynge laied a parte all
 purple, gold, & sumptuous apparel, and

Mourning.

Latter of mour-
ning.Tene monethes
was the common
time of wedding.Expiation of
bawdy marriages.Apparel in moun-
ting.

The.vi.boke.

white colour
ten for mourn-
nyng.

French quene
in their widowe
hode weare
white clothng.

Blacke garmentes
of mourning.

Mourning is
superstition and
hypocricie.

were clothed both they and their kinse
folk in white apparel, lyke as then the
ded bodye was wrapped in white cloz-
thes The white colour was thought
fittest for the ded, bicause it is clere, pu-
re, and sincer, & leasse defiled, and when
the time of their weppng was expired,
they put on their other vestures. Of
this ceremonie, (as I take it,) the Fre-
che quenes toke occasiō, after the death
of their househādes the kynges to we-
are only white clothng, & if there bee
any such widowe, she is cōmonly cal-
led the white quene. The Jewes ended
their mournng after. xxx. dayes & En-
glishmē kepe the same rite. Their mour-
nyng garmentes for the most parte bee
altogether of blacke colour, and they
use to weare theim a whole pere conti-
nually, onlesse it bee bicause of a gene-
rall triumphe or reioysng, or new ma-
gistrate chosng or els when they bee
towarde mariage. But the custome of
mourning is no other thng then mere
superstition, specially if women or men
haue a louring loke, & a laughng hert.
For all suche lamentacion helpeth no-
thng

thynge the dedde corpe or soule of the deceased, and disquieteth sore the liuynge.

The maner of washyng dedd bodie, ^{Washynge dedde bodie.} and specially of noble men, and anonyngynge them, was receiued of our auncestrie, which bled to washe the bodie of the ded, and it was the office of them, that wer nerest of his kyndred, to do it.

^{Some Masse daye.} Soule Masse day that is the second day of Nouember was begon by Obilo that was Prouoste or Prouinciall of the Monkes of Cluniacenses order, vpon the occasion that he heard about Aetna the mountaine of Sicillie oftentymes greate weppynge lamentacion, & crynge: which he supposed to bee the pellyng of euill spirites, that bewailed bicause the soules of dedde menne were taken from them by the petitions, and sacrifices of wel disposed chryste people, therfore he perswaded his couente in the tyme of John bishop of Rome to make a general obite of all soules the daye next after the feast of all saintes. Aboute the yere of our lord. M. & two. our fathers receiued it as a godly institucion full of pitiful charitie: and thus by processe of
q. liij. this

The.vi. boke.

this Monkes supposition, sprong mu:
che vain supersticion.

The.viii. Chapter.

¶ Of the seuenth daye, thirty daye, old maner of
burial, hallowing chalices, priestes gar-
mentes with other thynges.



¶ Pratiusthe Poete & Her-
uius write that the Ro:
maines vled customably f
ynnth day after the buriall
to reneue the sacrifices &
solemne rites of the funeral which thei
named in latin Nouem dialis: of this
we in our religio haue gathered the fa:
shion of keppng the seuenth daye with
erequies and other ordinary oblacions.
And in England the custome is to kepe
thirtp daye or moneth minde with lpke
Whites, as wer doen on f burial daies.
¶ Or els it mighte seme that this keppng
of the seuenth day was brought vp af-
ter the same sort embg vs, as in maria:
ges thei vled in old time to reneue their
vowes the seuenth day. ffor like as that
day was the solemne beginnng of en:
creasng the issue of mankynde, so the:
same daye of burial is or shoulde be the
complet

Nouem dialis.

Seuenth daye.

Thirte daye.

Marriages bo-
wes renewed.

Wher all is an

cōplet finishyng & ende of every thyng.

The Massiliens in fraunce passed and spent the daies of this burialles, with priuate oblations, and feastyng of their kinsefolke without any maner lamentacion or sorow, which thing the Englishme at this day vse commonly to do. In burials the olde rite was that the ded corps was borne afore, & the people folowed after, as one should say, we shal dye and folowe after him, as their laste wordes to the coarce did pretende. For thei vsed to say, whē it was buried on this wise, fare well we come after thee, and of the folowpng of the multitude they were called exequies. Albeit thei vsed at kinges, and noble mennes funeralles to go afore with tapers, whiche custome we kepe still.

Chalices, wherin the blond of Christ is consecrated, wer at the first of wode, and that was the institucion of the Apostles, which would preuent all occasion of auarise in priestes: but Zepherinus afterward commaunded that they should consecrate in a vessell of glasse. Notwithstanding in proceſse that custome

ende of all thyng.

Massiliens vsage at burialles.

Rite of buriall.

Fare well we come after.

Chalices of wode.

Chalices of glasse.

The.vi.boke.

Chalices of sil-
uer or golde.

Exppares.

Hallowing of
clothes of prie-
stes.

Ringng to cer-
monies.

Rome was broken. And Gratianus de-
creed that they should save Masse and
consecrate with chalices of silver or
gold; or els if those mighte not bee got-
ten, in chalices of tinne, albeit some re-
ferre this to Urbane the first. Sertus
the firste commaunded that the corpor-
aces should bee of linen cloth only and
that of the finest, and purest; and he for-
bade that any lay manne should handle
the hallowed vessels & namelp women
wer inhibited. The hallowing of prie-
stes vestures, and altare clothes, with
other ornamentes of the church & the
diuersitie of vestures of sundry orders
was taken out of the Hebrewes priest-
hod, & vled in our church first by Ste-
uen bishop of Rome first of that name.
For at the beginning priestes in theyr
massing vled rather inward vertues
of soule then outward apparel of the
body, which is rather a gloriouse gase,
then any godly edifying. Gabinianus
decreed firste that the people should be
assembled together to heare seruice at
certain houres of the day by ringng of
bells: And John the. xxij. ordained that
bells

belles should be tolled euery day thise
in the euening, & that then euery man
should say thise the *Aue Maria*.

The vse of belles came fyrste of the Tolling the
Aue belle.
Vse of belles
came of the He-
brewes.
Hebrewes, wher the high prest or bishop
had in the skyrtes of his vppermost ve-
stures litle belles to ring, when he was
in the holy place within the baile. And
euery the vayne, hangpuges, candel-
stiches, with other vessels that we vse
in the churche came also of their cere-
monies. The baners that be hanged a-
broad in the easter tyme may be vsed to
declare the triumph of Christe ouer
death, the deuil, and hel, and wer taken
of the heathen, whiche in their victories
did beare baners to declare and signi-
fy the conquest of their enemies.

The .ix. Chapiter.

¶ Of bowes, gogyn basefoote, Letanies, praiung for them
that neede, crosseing the mouth when men yafne



When we be brought into
any extreme calamitie, or
daungerous aduenture,
that can by no mans po-
wer or prouision bee rele-
ued, the hygent necessitie constrainyng
vs,

The.vi.boke.

Wishes.

Isobes came of
the Hebrews.

Going barefoote.

Bernice sister
of Agrippa.

hs, we tal to praiers, & bowes makng,
as when we promise to set vp candels,
Images of wate, or siluer, with other
like, supposing thereby to obtaine reme-
dy of our grief. This custome was bor-
rowed of the Hebrewes, whiche vsed to
make suche bowes to God, and diuerse
other countreys of the Gentiles vsed
that rpte to their false gods. In lyke
maner gopng barefoote was taken vp
of the Jewes fashion: whiche in their
sicknes & other misfortunes wer wont
to pray continually. xxx. daies, forbeare
wyne, haue their heare, & after go bar-
efoote to the temple & make oblacion.
This maner of bow was so earnestly vs-
ed in the tyme of the Emperour Nero.
When Florus was president of Iurie,
that Bernice sister to kyng Agrippa
went her self barefoote to the temple of
Hierusalem, to obtaine some getlenes
for her countrymen at Florus his handes,
but all in vaine, for his auarice was so
vnfatisfiable that no lowlines could pa-
cifie it. Euen so we in any of our afflic-
tions, sicknes or other heuines make bo-
wes to God & his sanctes, & performe
them

the goyng to the place barefote in sem-
 blable maner as the Jewes dyd. ^{Supplications.} Sup-
 plications wer ordeined in a great perth
 quake by Mamerus bishop of Alienne
 in the tyme of Leo the fyrste. These be
 called of the Greke worde Letanies, ^{Letanies.} &
 are comonly named processions, becau-
 se the people procede furth a long in ar-
 ray. ii. &. iii. together, & go from place to
 place praiping loud. They be called the
 lesse Letanies. And Agapetus, as it is
 reported, fyrste appointed the to be song
 every sonday in or about the churche:
 although it seme by Tertullianus wor-
 des, that thei haue ben vsed fro the be-
 ginning of the church, & therfore it may
 be supposyd that Mamerus dyd onely
 renew the custome. Afterward Grego-
 ry ordeined the great Letanies called
 septiformis letania, the same tyme that
 muche people in R. perished through a
 great plage of swelling of the preup
 members, which came of a corrupt aire,
 that was poisoned with adders & snas-
 kes, that were caste out of Abyer at a
 merueilous high tyme.

There was another plage whereby
 many

The. vi. boke.

Acting.

Why we say
Christe helpe.

Patronage.

Crossing of
our mouth.

many as they needed dyed sodeynly,
wherof it grew into a custome, that
they, that were present when any man
needed should say, God helpe you.

A lyke deadly plague was sometime in
patronage, wherfore men used to fence
thē selues with the signe of the crosse:
both whiche customes we receyue still
at this day. In all other extreme affai-
res, that we go about we use to signe
our selves with the token of the crosse.
And this hath bene the vse from the
begynning of the church.

The. x. Chapter.

Of Images, pictures, and who permitted the
Clergye to haue possessions.



In the fyrste there was no
Imagery nor pictures in
the churches, but all occa-
sions of Idolatry wer with-
drawe according to the co-
maundement of the old lawe. Notwith-
standing it crepte in among christians by
litle and litle, and men made Images of
Christ on the crosse after the example of
Moses whiche set vp the brazen ser-
pent, & Abagarus duke of Edissentians
a na;

Images.

Abagarus.

a naciō beyōd the riuer Euphrates sent
a Painter to draw þ Image of our sa-
uour Iesus, but for somuch as he could
not beholde the brightnes of his face,
Christ layd a naphyn on his face, wher-
in he by his diuine power printed þ res-
semblaūce of his visage, & sent it by the
painter to the duke. A litle naphyn was
geuen by him (as it is said) to a womā,
that had þ bloody fire, whose name new *Veronica*
writers say was *Veronica*, and Luke the
Euāgelist had the Image of Mary the
virgin in a table painted. And in the first
cōsil had at Cōstantinople by the cō-
maundemēt of Cōstantine & Iustinian,
the secōd his sonne, it was decreed that
Images should be recieued into þ chur-
ches, & worshipped with great reueren-
ce, as a thynge wherby the laitie might
be instructed, as in steade of scripture, &
that encense might be burned, & tapers
lighted afore thē. This was about the
pere of our lord. vij. c. xxx. or as sometake
it about the. vij. c. iij. pere of our lorde,
what tyme Agatus was bishop of Ro-
me. Afterward Constantine bishoppe
there confirmed that decree, and caused
Images

Images were
comanded to
be honored

The.vi. boke.

Philipper emperor
is proclaimed an
heretike.

Hyene.

Exodus.

Origenes opi-
nion of tithes
Rom. vi.

Images in the church of saint Peter
& pronounced Philippe the emperour
an heretike, because he had shaven and
scraped away the Imagery that was in
saint Sophies temple. Not long after
they were ratified & established in the
counsel of Nice where were assembled
by the procurement of Hyene mother of
Constantine the sixt. ccc.l. byshoppes.
The great prophet of God Moses, and
his successour Josue diuided the lande
of Canaan among the Israelites, assig-
ning no part therof to the tribe of Le-
ui, because they wer the lordes porcion
saupng that he gaue the habitacions in
euery tribe, and a litle pasture for their
neate, shepe, & other cattel. Therefore,
because they ministred in the tabernacle
of the lord, and executed suche ceremo-
nies, as appertained to their religion,
he appointed for them the firste frutes
and tenthes to liue on. And after this
sorte beganne the payng of tithes by
the institution of Moses.

And Origene on the boke of Numeri
affirmeth that this comāndement is to
be obserued of vs after the letter, wout
any

any allegory or mysticall interpretation
And it appereth by Christes woordes,
that he alloweth the litterall sense of
thold lawe. Where he saith in the Gos
spell, Wo be vnto you Scribes & Phar
rises, pr that tithe Mint and Rue, and
all maner of herbes, and passe ouer iudg
gement & the lawe of God, these ought
to haue been doon, and not to leaue the
other vndo. Where pou maie perceiue
how that as he commaundeth one, so he
would not haue the other omitted, that
be signified there litterally. Eutichia
nus, because in the old Testament, the
first frutes wer offered to the lord, or
deined that corne should be consecrated
on the altar: as Oyle and Incense was
burned in the Hebrewes Synagoge, and
that Decree remaineth still in effect in
some places. But the Priests vertue
is so old, and mennes deuotion waxeth
so cold, that in steede of the first frutes,
now a daies the people vse to bring on
the Sondaiers, a fewe loaves of bread, in
some places two or iii, as thei be dispos
sed, and those the priest cōsecrateth, and
parteth by peces among the people, that

Luk. 11.
Christ alloweth
Tithe.

Pol. 1. 1. 1.

r. j. Where

Firste frutes
were offered of
worse countrie

possessions are
permitted to the
Clergie.

where as in tyme past, thei bled to re-
ceive the sacrament on those daies, now
thei ate this bread halowed in memos-
riall of it. And this thei do after the pas-
terne of Christ, whiche was euer wont
to hallowe bread, afore he either ate it
or gaue it to his disciples. Other naci-
ons also bled to offer their first frutes
and tithes, as the Romaines offered to
Hercules, and Bacchus offered to Ju-
piter, Mars gaue to Jupiter the. i. of
his pray of Lidia. Urbanus a manne of
godly liuing, and singular learning, a-
bout the yere of our lord. cc. xiiij. decreed
that it was lawfull for Bishops to re-
ceive suche rentes or landes, as wer ge-
uen them: albeit ther was nothng pri-
uate to any man, but commonly to all.
And thus by litle and litle, the spirites
all possessions wer enlarged, and bishops
pes of Rome wer greatly enriched. Lu-
cina an holy maide of Rome, made Mar-
cellus Bishop there, her heire and exe-
cutour, and afterward Constantine did
largely endowe thesame Bishop.

¶ Here endeth the abridge-
ment of the sixt boke.

The

The first Chapter.

*The beginnynge of the soli-
tary life of Religi-
ous persons.*



The matter hath been long
in cōtroversie, who first be-
gan to inhabite wilbernes;
for some (as saint Hierome
witnesseth) that haue ran-
saked the vttermoste, saie that Elias
and Ihon Baptist, wer authors of the
life solitarie, but as the one was mo:e
then a Prophet, so the other was aboue
the state & condicion of Monkes. Some
assigne the originall of it to Antouy, o:
ther referre it to one Paule a Thebane
surnamed Heremite, because he laied
the foundation of the maner of liuing
solitarie. Neuerthelesse, for somuche as
euery man maie speake his phantasie in
a thynge doubtfull. I thinke the institu-
ciō of this monasticall life, to haue pro-
ceded of the Elkes, a religious brother:
hod among the Hebrewes, that liued af-
ter a greater perfeccion, then Monkes
did in their superstitious and phantasti-
call tradicions, as appereth by theight
boke of Eusebius, *de preparatione euangelica.*

*Beginnynge of
Religious.*

¶

Paul the Her-
mit.

Hilarion.

Antonius' prefer-
tion.

Disciples of
anton.

Of their preedecet Antony, & Paule
the Thebane, toke example of ordering
the rules and preceptes, of their religi-
ous scolars. Albeit it shall agre of good
right, to ascribe the origional of it to An-
tony, whiche although he were not the
firke, yet he did specially incourage the
indeuors of all other, to lede that life;
and aucthorised the discipline of Mon-
kes in Egipte: and afterward Basilus
in Grece, and Hilarion in Siria, did
muche augment and amplifie that pur-
pose. ffor this Hilarion a man of greate
vertue, by calling on the name of Iesus
healed at the citee of Gaza, the sones of
a noble woman, wherupon the brute of
hym was so nopsed, that many out of
Siria and Egipte, repaired vnto hym;
and he fouided Abbeis in Palestyne; and
instruted the with rules of liuyng. As
for Antony he liued in the wilderness of
Thebais in Egipt, and builded ther an
Abbey, where he himself, with Barma-
tas, Amatas, and Macarius his Disci-
ples, liued in so earnest contemplacion
and praier, that thei liued onely with
bread and water: his holynes was suche
that

that Helena, mother of Constantine did
commend her self and her sonne, to his
prayers. He died in the wilderness, whē
he was an hundred yeres old; the yere of
our saluaciō.ccc.lxi. his disciples Ama-
tas and Macharius; increased wiche
the Religion after his death, and Sar-
matas was slain by the Saracens. The
institution of this state of living came;
I graunt, of a good yele to goodlines; but
the euill peruerter of all good thynges
did so imposable the hartes of the, that
folowed; & thei had more truste in their
workes, then faith in Christes blood; &
then euery manne began new rules of
workes to be their awle saluours, and
went so superstitiously to worke, that
all was out of rule, and abhominable in
the sight of God.

Antony liued an
hundred & v. yeres

Religion hath
growen to im-
perfection, &c.

all that did auil
in this world

The.vij.Chapiter

The diuision of Monasticall
life into three degrees
and fashion.



Antony liued, pere, after the
death of Antony, Benet an
Italian, borne at Nursi in
Vmbria, whē he had liued
long in solitarinesse, resor-

Benet.

r.iiij. ted

xxxix The.vii.boke.

ted to a citie of Italy named Sablaque
a citie of the Latines, fortie miles from
Rome. And for because he was greatly
delited with wilderness, and also the peo-
ple pleased there muche, to se and heare
his preachynges, he departed thence to
Cassine. And in the tyme of Jhon the
first, in the pere of our lorde five hundred
xxiij. he builded there an abbey, and as-
sembled the Monkes, that wer disper-
sed alone in diuerse places, into one co-
uent, and ordered them with instructi-
ons of maners and rules of liuynge, con-
firmed with thye vowes, that is, chasti-
tie, wilfull pouertie, and obedience, be-
cause thei should all together mortifie
their awne will and lustes.

Monet builded an
abbey at Cassine.

Thye vowes Ba-
silus ordeined.

These thye forenamed vowes, Basil-
lus bishop of Cesaria did first institute
and publishe, in the pere of our Lorde,
thye.c.lxxiij. And also assigne the pere
of probaciō or triall, that religious per-
sones, had afore thei were professed.

The pere of pro-
bation.

Cluniacense.

The order of Cluniacenses, wer or-
deined by one Odon an Abbot at Ma-
sticence, a Village of Burgundie. And
William duke of Aquitany gaue them
an

an house, the yere of our Lorde .ix. hund:
 dred. xviij. in the tyme of Sergius the .iij.
 Not long after the religion of Camal:
 dimeses, was begon by Romualdus Camaldimeses.
 of Rauenna, in the mount Apenninus,
 the yere of our Lorde .viij. c. l. thei kept
 perpetuall silence, every Wednesday &
 Fridaye, thei fast bread and water, thei
 go barefote, and lye on the ground. In
 a part of the same mount called Val:
 lis umbrosa, or the shadowed valley, in Shadowed val:
ley Wynter.
 the yere of Christes incarnation M. lxx.
 vnder Gregory the .viij. Iohn Gualbert
 began a newe sect of Monkes, & named
 them of the place where the abbey stode
 the shadowed valley order. The Mon:
 kes of Diuete sprong vp as a fruite of
 disolter, the same yere that the variatice
 was among the .iij. bi:shoppes wer insti:
 tuted by Barnardus Stolonius, the
 yere of Christ M. cccc. vij. vnder Gre:
 gory the .xij. The faction of Grandimo:
 niensers, begā by Steuen of Auerne in Monkes of Di:
liuete.
 Aquitany or Guyt, the yere of our lorde
 M. lxxviij. vnder Alexander the seconde,
 and had their title of s^t mountain wher
 their abbey stode. A litle after the same
 r. liij. tyme

Cisterciens. In the time Robert Abbot of Molisme, in Alsace a foress in Burgundie, did institute the order of Cisterciens, albeit some ascribe this to one Didingus a monke, that perswaded Robert to the same, about the yere of our Lowe. M. cxiij. vnder Urbane the second: of this religion was that greates clerk saint Bernard.

Humiliates. Almost an hundred yere after this, in the yere of our lord. M. C. lxxv. The order of Humiliates, was deuised by certain persones, eriled by Fredericus Barbarossa, whiche when they werre flored to their countree, apparellled the selfes in white, and liued by a kinde of holpe, in prayers, penurie, and workinge wolle, and were admitted by Innocencius the third, and other his successors.

Celestines. Celestines wer founded by Celestinus the v. of that name bishop of Rome in the yere of our lord. M. C. xviij. In Englande saint Gilbert at Tirington and Semppyngham began an order called after hym Gilbertines, in the tyme of Eugenius the. iij, the yere of Christes incarnation a thousande. C. xlvij.

Iusticians. The Iusticians wer inuented by Lewes

was Barbus, a religious man of Thence
In the Abbey of saint Justine at Bado
way, the pere of our saluation. M. ccc.
xij. in the daies of Ihon the. xxiij. They
were also orders of Nannes deuised af-
ter the same rules of supersticion, as the
other be.

Nannes.

The. iij. Chapter.

Of the Hieronimians, Charons, Char-
terhouse Monkes, White Friars,
Crouche Friars, with other.



Hieronimians had their be-
ginning of saint Hierom,
whiche leaping his native

Hieronimians.

countrie, went into Iarry,
and there not far fro Beth-
lehem buylded hym an house, where he
liued very deuoutely, the latter ende of
his life, in the tyme of Innocencius, the
viij. The pere of our lord. M. ccc. v. Af-
ter his example, other counterfeited a
resemblant of perfection, naming them-
selves Hieronimians, wearyng their clo-
thes of white, & a cope plaited aboute
uer their cote, gird with a leather girdle

There were also certain Heremites
called Hieronimians, of the foundation
of one Charles Granell of Florence,

Heremites.

Hieronimians.

r. v.

whiche

whiche made hymselfe an Heremite of
thesame Religion, in the Mountaynes
of Iherusalem: other there be, that say one
Rede, Erie of mount Branell, bid in-
stitute them in Iherusalem, in the tyme of
Gregory the twelke. Yet there bee that
saye, that the originall of this brother-
hod, was instituted of Hieron in desert
and that Eusebius of Tremona, with
other deuoute and holy mē, whiche kept
conuersaciō with hym, did enlarge and
augment the familie of that professiō.

Eusebius.
Eremonensis.

Augustine regule

As concerning the Channons regu-
ler, there bee two opiniōs: for some saye
that Augustine by and by, after he was
created bishop, brought his Channons
in this rule and forme of liuing, wher-
in they haue been so long trained and
nosed vp: other some bragge and make
their vaunt, that it was deuised of the
Apostles; and of this opiniō was Tho-
mas of Aquine. But howe soeuer the
matter go: Augustine was doubtles ei-
ther the inuentor of the secte, or renuer
of it, and therefore maie be iustly taken
for an autho: of that facciō, and so was
he likewise of Augustines Heremites.

Augustine.
Heremites.

The

The.vii.boke Pol.C.xxiiii.

The chanons clothyng was a white cote, and a linnen rochet vnder a blacke cope with a scapuler to couer their hed and shoulbers: The Heremites haue a contrary Vesture, a blacke coate, with a scapuler and another coate of white, and a Lether girdle. Of these ther wer diuerse orders. As the order of saint sa-
border of cha-
 nis of heremites
 Scopettines.

The frisonaries is another Order,
frisonaries.
 whiche began among the Petrurians, in the Countie of Lucas, that is other wise called Lateranense, by the deuise of James Bixian, in the tyme of Ihon the.xxiij.the pere of Christ. M.cccc.xij and thei wer amplified and increased by Eugentius the.iiiij. The thirde order is titled the breethren of saint Gregory de Aiga, this was ordeigned at Vlenec by Laurence Justinian, in the tyme of Innocencius the.vij.the pere of our lord, M.cccc.vij. with diuerse other orders,
 whiche

breethren of St.
 Gregory de Aiga

The .vii. boke.

Charterhouse
Monks.

Whiche forsomuche as thei rise sodainly
like toad stoles in a rain, I wil omit the
Bruno of Colen, that read somtyme
the Philosophie Lecture at Paris, vnder
the Charterhouse Monkes, in
the diocese of Gracianopolis, at a place
named Cartusia, in the pere of our lord
M. lxxx. vnder Gregorie the seventh;
thei life was outwardly full of pain-
ted holinesse, in forbearng fische, fas-
ting breade and water every fridate,
full of solitarnesse, muche silence, ever
pined in, and women were banished
out of the house, with other semblable
cerimonies.

Carmelites.

The Carmelites or white friers;
wer as some saie, begon in mount Car-
melus, after the example of Elias the
Prophet, whiche liued there long soli-
tary, that thei were firste assembled to-
gether by Almericus bishop of Antioch
the pere of our Lord. M. C. lxx. in the
tyme of Alexander the thirde, and thei
wer so called our lady friers, of a cha-
pell of oure Lady, that was in the hill
Carmelus. Neuertheles vpon. cccc. ye-
res after, in the tyme of Innocencius the
third,

The.vii.boke. Pol.C.xixv.

th. thei were reformed by Albartus Bi-
shop of Ierusalem, accordyng to the rule
of Basilius, & the colour of their coape
was turned into white by Honorius
the thirde, where afore it was Russet.

*Committed to
this church*

The order of Demonstratensles was
instituted in the Diocesse of Laodune,
by Northbergus a Priest, and the pre-
ceptes of that coult, was gathered out
of saint Augustines rules, and admit-
ted for good, by Calixtus the second, in
the yere of our lord a.M.C.xx.

*Committed to
this church*

The Crouche or crosse friers, bega
aboute the yere of our Lorde. M.cc.xv.
by the diuise of Ciriacus bishop of Ierusalem, whiche shewed Helene, mother
of Constantine, where the crosse lay hid;
and in memorie of the crosse, he caused
this brotherhod and college of friers,
to beare the Crosse. And yet thei neuer
knewe what the Crosse weped in these
bodies or in their hartes, & forsomuche
as thei were sore wasted, Innocencius
the thirde renewed the religion.

The.iiij.Chapiter.

Blacke and Grey Friers, the Trinitie
order, Hospitallers, Iesuites, the
Heremites and Bonifacians.

Aboute

The vii. booke



Aboute the tyme of Innocencius the .iij. arose two famous folowers, of two superstitious sectes. I meane

Dominicke.
Fraunces.

Friers Dominickes.

Dominick the Spaniard. and Fraunces the Italian, of the countree of Umbria. Dominicke, at the first was a chanon, but because he could not suffre to haue a superior, and was also werry of the cloyster, he inuented a new fraternite, named Dominicians, blake frisers, or frisers preachers, because they had the charge to preache the Gospell, without mixture of any pharisaicall leuen. The newe gupse of their Vesture made innocent Innocencius to wondre

Dominicke is
canonised.

But Honorius the third by his bull honorably admitted them, the yere of our Lorde. M.cc.xx. and Gregorie the upath put the matter all out of doubte, canonised Dominicke. and by his bulle vnder Lead, allowed hym for a saint.

Frauncesse.

Frauncesse, that was first of the frisers Augustines, thinking that secte not to bee sufficiently furnished with Hypocrisie, began a newe trade of liuing, in the Mounte Appoeninus, in a place named

The.vii.booke Pol.C.xxxvi.

named commonly **Lauerna**, doubtles a
ground worthy for such a foundation,
as was beside the word of God, it was
set vp in the tyme of **Procius** aforesaid
Thei were named **Minors**, of the hus- *Minors*
militie and lowlines of harte that thei
shuld haue, but that was smally regar-
ded, and farthest from their study. Two
yeres after, that was y^e pere of our lord
M.cc.xxix. **fraunces** was sacrificed by
Gregory, and made a saint. **frauncis**
nes afterward fel at contencion for the
rules of their professiō. Thei that failed
somewhat of the vyperfect perfeccion of
theim, retained the name of **Minors**, the
other titled theselles **observan-**
tes, more worthy to be called **obstinate**.

The latter felowes wer brought in *Obscure*
to Englande, by kyng **Edward the .iiij.**
and were greatly inhaunced by the fa-
mous Prince **Kyng Henry the. viij.**

At the same time was **Clara** the v^{ir-} *Clara*
gin, countrey woman to saint **fraunces**
whiche was a great foundresse of **Nun-**
nes, of the same Rule that **fraunces**
gave his couent: of them sprong the bas-
tard penitences in the daies of **Jho the** *Wentworth*
xxij.

Order of the
Cecinite.

xxx. and the pere of our lord. M. ccc. xv.
The order of the Trinite vnder the
sated Innocencius, was begon by Thon
Matte, & Felix Anachorita in Fraunce
in the Countie of Meldine. Then also
was founded, or els not long after in the
tyme of Martine the fourthe, the religi
gion of Virgins or seruantes, by one
Philippe of Florencia a Whilician, and
Benedicte the eleuenth confirmed it in
the pere of our Lorde. ccc. lxxv.

Brigidians.

The order of Brigidians, was insti
tuted by Brigidia a widowe, that was
Princesse of Sueta vnder Urbane the
v. in the pere of our Lorde. M. ccc. lxx. at
was as well of men as women, albeit,
thei dwelled severally by themselves.

Yesuites.

The family of Iesuites was the in
uencion of Iohannes Colubinus in the
cittie of Venes, in the tyme of the same
Ursiane, the pere of our Lorde. M. ccc.
lxviij. thei wer no priestes nor consecra
ted persons, but wer men of the lay sort
geue and addicted to prayer, and had the
name of Iesuites, because y^e name of Je
sus should be often in their mouth, thei
be much like to our bedmen in Englad.

The

The.vii.boke. Fol.c.xxxvii.

The secte of new Hermites began in ^{Atto hermites} Urbine a cytie in Italy in the countrey of Umbria, where Polibor Metgile was borne, & was the deuse of one Petruse an Hetruria, & thei had in the same cytie a goodly hospital or guyde hal.

The Bonhomies were instituted in ^{Bonhomies} Englad by Edmund sonne of Richard erle of Cornwel, which was brother to Herry the. iij. & was elected kyng of the Romaines, & heyre apparat to the Empire by the principall electours aboute the yere of our Lorde. M.cc. lviij. The special head place of that religion was Atrige, where the noble kyng Herry the. viij. hath now a goodly Palace. This Edmund brought the blod of our sauour, as it was said into the realme.

The.v.Chapiter.

The original of sacre knightes and white kede.



Wher the cytie of Ierusalem ^{Jerusalem} afore our christe ^{crucified} men had coquered it in ^{crucified} the yere of our lord. M. ^{crucified} xcix, was in subleccio to the Saracens, the latin christians, that liued ther tributaries, purcha:

The vil.boke.

purchased a lycence to builde nere vnto the holy sepulchre dwelling houses, and among other they made an hospitall of oure lady to receyue the straunge pilgrunes, & appointed a prosuost to entertayn the. This was in Hil: uester the first his time, the yere of our Lord.ccc.xxiiij.and renewed the yere of Christ. M.ccc.xcviij. in the time of Celestine the.iiij.bishop of Rome.

Magdalen sy-
bera.

After the paterne of this house was deuised a like house of virgins in memorial of Mary Magdalen, to receiue the women that resorted thither. It began in the.ij. Urbanes dayes, the yere of our Lord. M.lxxxix. Notwithstanding because the multitude of latine pilgrimnes waxed very great, they builded thre hospitals of. s. Iohn Baptiste, as some say, albeit, some thinke it was of Iohn Eleemosinarius, that was patriarke of Alexandria in the reigne of the Emperour Phoca. This seate one Gerardus adourned with a white crosse in a blacke besture: grand captain of these knightes was Ramundus, when Clement the.v.had the sea of Rome, about the

Ramundus.

The.vii boke. Pol.c xxxviii.

the pere of our Lord. M.ccc.x. yet some
affirms that the beginnynge of the was
in the .iij. Alexanders daies, the pere of
Christ. M.c.lxxix. and they be called of ^{Knightes of the} Rhodes.
the order of s. Ihon, or knightes of the
Rhodes, because they wanne the Rhos
des fro the Turkes, which afterwarde
they lost againe in January, in the pere
of our saluacion. M. r.ccc.xxij. albeit,
they did long defend it manfully.

The temples order was begon in Ge ^{Temple.}
ladius the .ij. his daies, in the pere of ^{the .ij. temple.}
Christes incarnation. M. C.xxviij. by
Hugo Baganus, and Gaufradus ^{de sancto}
de Alexandro: they were named tem
plers, because they kept in a part of the
duylpuges neare to the temple, they
kepte Bernardus rule in theire liuynge.
But Clement the .v. deposed the part
ly for that they renounced the faith, &
conspired with the Turkes, and partly
for other notable crimes.

The order of Teutonickes or dutch ^{Dutch lordes.}
Lordes beganne in Hierusalem by a
Dutch manne whose name is not kno
wen: Their office was to fight against
the enemies of Christes crosse, it began
c.ij. in

The.vii.boke.

Knightes of
saint James.

in the daies of Clement the third, the
pere of Christes incarnation. M.c.cc.
Petrus fardinandus a Spaniarde be-
gan the order of saint James knightes,
that lived after S. Austens rule, vnder
Alexander. iij. & in the pere of our lord.
M.c.lx. in the same bishoppes daies.

Calatranean
knightes.

Sanctius a kyng ordeyned the facti-
ons of Calatranean knightes, whiche
professed the rule of the Cisterciences.
Of the same profession be thei of the or-
der of Jesus Christes knightes, which
wer instituted by John the. xxiij. bishop
of that name in Portingale to resist the
Saracens.

Alcantarian
knightes.

Alexandrians brotherhod of knightes
in the realme of Castel, that begonne in
Gregories tyme the. ix. about the pere
of our saluacion M.cc.xl. but who was
auctor of the is vncertaine. James king
of Aragonia did found. ij. sectes of knigh-
tes, one named of S. Mari, de Mercede of
those the office was to raunsom such as
were taken prisoners in warres against
the Turkes: The other secte is called
Mōtalian knightes, & thei wer a redde
crosse, both these orders Gregory the. xi
dyd

Knightes of St.
Mary de Mer-
cede Mounte-
sians.

did slowe the pere of our lord. M.

The order of Minimes or less bre:^{Minimes.}
thren were founded by one fransiscus
Boula a Silician after the example of
frances his Minoytes.

The Apostolike brethren beganne in^{Apostolike bre-}
the pere of our lord. M.ccl. by the in:^{thaca.}
itucio of Gerardus Sagarelus in the
coune named Verma in Lombardie in
the time of Alexander the four th.

The whyte sect sprong vp in the Al:^{Whyte sect.}
pes, & descended into Italie haupng a
priest for their capitain. But Bonifac:
us percepuing they should do no good
to his honorable estate if they cotinued,
caused their captain to be headed at Vi:
terbium, as attainted of some heresie,
the pere of our lord. M.cccc. They wer
a great nomber, and did no other thng
but lament the state of mankynd, & be:
waple the synnes of the people. There
was of this fashion bothe men and wo:
men, and were called the white sect, be:
cause thy ware white clothyng.

The.vj.Chapiter.

The Minuites, Officiers, Anto:
nians, and Ceremonies.

The.viii.boke.

Ministers.



Nesse superstition is in the fraternitie of the Ministers, although they auance them selues to haue receyued their maner of liuing of the Apostles: for the ende of their dopages is to worke their owne saluacion by debes satisfactory to god, wher in dede they derogate the effecte & power of Christes blod. The rites be specified with outwarde holines: as often assembling to prayer, hieping of chauncery priettes supporting pouertie, & be clothed in sackcloth and scourge one another with whippes. Of this painted penaunce they call them selues Ministers, as though they appeared Gods wrath in the same wyse, as thei of Antient tyme did, where in dede thei had heartie contricion for their offences, these haue but pretended holines & penitence: they began vnder Clement the. iii. the yere of our lord a. M. cc. xlii. and. v.

Rites of Ministers.

Whipping
whence it came
Lupercalia.

The maner of their whyping came of the Romaine sacrifices and Lupercalia, wherof I spake afore, for thei vied the same custome of a superstitious opinion.

Di

Or if a man wolde be curious in houl:
 tyng out of the originall of their bea:
 tyng, it may appeare to haue proceeded
 of an obseruance of the Egipcians. For ^{In brage of the}
 the vsage was there, that whylest they ^{Egipcians.}
 offered a cow with many ceremonies to
 their great Idole, as Herodotus wit:
 nessed, during the burning therof, they
 should, one beate another miserably w
 wades or rodde. The title of their fra:
 ternitie came of the Romaines, whiche ^{Fraternitie.}
 had diuers felowships as *Sodales Titii &*
Freres Aruales that sacrificed to Ceres
 Goddess of come. Another sort ther is
 not only idle, but also theuise, & they ^{Assians.}
 be called Assians, the same that we na:
 me commonly Egipcians. These, as all ^{Egipcians.}
 men haue hearde, & many haue by expe:
 rience proued, be so light fingered, & su:
 che rigbies children, that they wil spende
 two thynge, afore they lose one.

The men by such pplyers, thefte, and
 plaine stealing, & women by palmestrie,
 blessinges, with like other sorcery, and
 witchcraft furnished with lyes, se:
 duce & decepe a greate number of sum:
 ple people in euery countrey & region.

¶. And

The.vii.boke.

The Egyptians
agents.

And because thei should haue more libertie to speede their purposes, thei say, it is their volue, and penaunce is geuen them to go in continuall pilgrimage. ffe on that pplgremage, that is main; capned by pickpng, and redoundeth to the profite of none, but to the extreme losse of many as wel countries as men.

Goddess of
Sicia.
Lib. 20. viij.
de asino aurco.

The occasion that these vacabondes strap thus abrode came of an old Idoll & they worshipped in their Paganisme named the goddess of Sicia: wherewith thei vled to gadde frō place to place to begge monye, wyne, milke, chese, corne, and other stufte as Apuleius writeth.

The same people now thei be christened, playe their partes in like maner with sundry subtilties: & that they get by lipng, pickpng, stealing, bribing, thei make monye of, and so retorne home laughpng to scoone al those simple persons, that they haue thus deceived.

Seyng all other supersticions be abolished & rote d vp, it is pitie that this should take stil effect, & be unpunished. The Antonians were a counterfeet of Antonies perfection, but they differ as much


much from his holpnes as whyte from
black, thei haue a. T. on their brest, that The token of
Antonius.
meneth *Tolle*, teachyng the to take what
they can get, be it cowe, ore, calfe, or
pigge, for they offer swyne to hym, as
they dyd sacrifice shepe to Bel in Ba-
bilon, they were instituted in the pere
of Christ. CCC. xxiij.

The Ceretanes began in Ceretum a Ceretanys.
cpte of Umbria, & euer they vled to go
a beggynge at the latter ende of harvest
whē the barnes wer full with come, & Ceretanys play
in comen and
begge in winter
so lyke drones deuour that other haue
gotten with the swet of their browes.

Of these valiant beggers there be in
euery place mo then a great meny: but
I cannot tel what time they were insti-
tuted, and howe sone they be put doune
it shal lethe not.

The.vij. Chapter.

The original of Mahomettys sect.

 If al these superstitious sectes
afore rehersed ther is not
one so diabolical, as the sect of
Mahometanes, as wel for the Mahometanes.
filthynesse of all vnlawfull lustes, as
other outrageouse naughtynesse, that
they

The .vii. boke.

thei occupied daily, to the greate endo:
magng of churshendome, and encrease
of their owne infidelitie.

Mahomete.

Of this vnreruent religion, Maho:
mete a noble manne, boine in Arabie, or
as some report in Persie was authour:
& his father was an Heathē Idolater,
and his mother an Ismaelite, wherfore
he had more perccuerance of the He:
brues law. This wicked plāte brought
vp & fostered vnder his parentes, & in:
structed like a mūgrel in either of their
lawes: he came expert, & of a redy Witt:
And after the death of his father & mo:
ther, he was in household with one Ab:
demonaples an Ismaelite, which putte
hym in trust with his marchandise, & o:
ther affaires, & after his decease he mar:
ried his mastresse a wpdowe. There he
fel in acquaintaunce with the Monke
Sergius an heretike of Nestros secte,
that fled frō Byzans into Arabie: & by
his counsaill & aduise this Mahomete
about the yere of our Lord. cccc. &. xx.
& the. xij. yere of the reigne of the emper:
roure Heraclius began in Arabie to
found a newe sect, & by sedicious ser:
mons

Abdemonaples.

Sergius.

Mahomete
perched sedic:
ious.

mons seduced much & many countreyes. He conquered by helpe of the Arabians diuerſe landes, & subdued them as tributores, & compelled them to lye after the tradition of his lawes, that he gathered out of the newe, and old Testaments, & diuerſe heresies of Nicolaites, Maniches, & Sabbellias. He dyed the .xl. yere of his age, & his body was caried by the Saracenes into a cite of Persia called Mecha, & laied in a cofine of Irō. Caliphas succeeded Mahomet but he was deposed for his supersticion, & another of the same name was substituted in his roume. Omar was the .iij. that reigned & he after the conquest of the Persians wanne Hierusalem, & all Siria, the yere of our Lorde .cccc. & fourescore in the tyme of Agathon bishop of Rome & Constantine the .iij. Emperour. This sect wareth daily bygger and bigger, partly throughe the discord of Christen princes, & partly by reason of our sinful liuing, that daily groweth to greater enormities, that deserue the heuy hande of God ouer vs.

When Mahomet dyed.

Mecha. Caliphas.

Omar was Hierusalem.

¶ Here endeth the abridgement of the .seuenth boke.

The

The. viii. boke.

The fyfte Chapiter.

¶ Of Reliques, Racions, the yere of Jubile, Pardons.

Reliques.



¶ De Long after the marty-
dome of Peter & Paule,
both many, & that of diuer;
se sortes as wel me as wo-
men by the exaple of thep;
constacie, wer encouraged to suffre sun-
dery kyndes of tormentes in severall
partes of the world for the mainteinace
of Chyiste his religion. But namely in
Rome much murther of innocest bloud
was comitted of tyzantes by many ma-
ner of punishmentes, & a great number
died in Chyistes cause, emög other cer-
tain bishops to the soume of thirty and
two wer slain by extreme persecution,
onlesse it wer seuen of theim, which by
death were prevented afore they attay-
ned the crowne of Martires. Therfore
considerpng that much martyres bloud
was spente, & that specially in Rome &
many from other places were conueig-
hed thither. Cletus and Anacletus by-
shoppes there did seriously go about to
reuerence them. For the one appointed
a place, where Martires shoulde seue-
rally

¶ Many bishoppes
in Rome suffred
martyrdome.

¶ Many of the
severally buried.

tallie haue their sepultures apart from
 the lay people, & the other by degre de-
 nouced him accursed as a sacrilege: that
 by word or deede hyndered menntes de-
 uotion fro visityng the tounibes of the
 Apostles. Upon this occasion Calistus
 the first builded beyond Tyber a chur-
 che in honour of our Lady, & Constan-
 tin Emperour edified to Peter Paul,
 & Laurence temples. This matter was
 by Gregory the saint sette forward to
 the encrease of superstitious deuoti-
 on: for he appointed the Letanjes of
 saintes with *Ora pro nobis* to bee songen
 with Masses in certaine solemne daies
 in the chief temples of the eptie promi-
 syng thei mthat repaired thither at su-
 che solemne feastes cleane remission of
 sinnes by his pardon. And he named the
 popouse sacrifices stacions bicause thei
 were celebated on certain daies lym-
 ted & prescribed by statute. Bonifacius
 theight in the pere of our lord. M.ccc.
 appointed the pere of Jubile, or grace,
 to bee kepte euery hundred pere with
 cleane remission *A pena & culpa* to all
 theim that visited the temples of the A-
 postles

Churches of
our Lady.

Peters church

Letanjes.

Stacions.

Jubile euery
hundred yers.

The .vii. boke.

postles Peter & Paule. And this was taken vp of the exāple of the Hebrewes, albeit they did kepe it euery .l. peres or els as some thinke he assigned the peres accordyng to the olde feastes of Apollo and Diana which the Romaines Heas then solemnised euery hundred pere, and of that they wer called *Ludi seculares*, About fiftie peres after. Clemente the sixte decreed that it should bee celebra: ted euery fiftie peres as the Hebrewes rite was, bcause no manne was able to attaine the olde iubile of an hundred peres. Laste of all, Sertus the fourth restrained the pere of grace to the .xxv peres, & he himself kepte it at that daie, which was in the pere of Goddes grace shewed by his sonne Iesus Christe to the worlde a thousande foure hundred thre score and fiftene. About the same tyme Pardons were verp rief, & muche vsed, but who was the firste author of theim I haue not redde in any writer, sauyng that saint Gregory (as I saied afore) proclapmed Pardons as a reward for theim, that came to his Stations. This seede sowed by Gregory

Ludi seculares

*Iubile at fiftie
peres.*

*Iubile at .xxv.
peres.*

Pardons.

*Pardons were
firste vsed to the
peres.*

The.viii.boke Po.c.xliiij

goiþ grew to a ripe haruest in the tyme
of Bonifacius the .ix. which reaped mus-
che money for that chaffe. After this A-
lerander the sixte that was in the pere
of our lord a thousand five hundred as-
signed the Iubile and Stations to bee
had insundery prouinces & countrees,
to the entent that lesse throng of people
and moze chýfste of money might come
to Rome, and so the people shoulþ only
lose their money and saue their labour.
But Moses was the first authoure of
the Iubile, as appeareth by Josephus
in the olde Testament.

*Iubile was sente
into all coun-
tries for money.*

*Moses was
first authoure of
the Iubile.*

The.ij. Chapiter.

*The bisshope of Rome is the Colledge of Cardi-
nals, called the Bullen with leade, Anna's.*



For somuche as noþþing is
so decet for a prest as gen-
tlenesse, noþþing so fitt as
lowlinesse, noþþing more
comly then humblenes, ac-
cording to the sayþng of our sautoure,
lerne of me for I am meke and lowly in
herte, no; noþþing more against their
dyre then pride & arrogancie: Gregory
the .v. bisshop of Rome named himselfe
seruus

*Stile of the
Bisshoppes of
Rome.*

*Diuus Gre-
gorius*

The.viii. boke.

*Scimus scimus
rum dei.*

which thing he did not
only vsurpe in title but also expresse in
deede. This name & p̄face was recei-
ued and vsed of his successours, but his
hertie mekenesse was refused, as a
thp̄ng that diminished their pontifical
estate. Cletus added to *salutem & Apo-*
licam benedictionem, as a salutation condi-
gue and appertep̄nyng to vertue and
godlinesse & a resemblant to Ch̄stes
gret̄p̄ng, which was peace bee with you, or of
the Hebrewes, that vsed to sape in thei
metinges peace bee with thei: And this al our
bishoppes haue reserued to them selves
as a peculiare salut̄p̄ng.

*Salutem &
Apostolicam
benedictionem*

*Ch̄stes gre-
tyng.*

*The Hebrewes
salut̄p̄ng.*

Scribes.

As concernyng the Scribes, that
vsed to write the letters Apostolicall
where afore tyme they were wont to
write for nothp̄ng, or els asked verte
litle. Jhon the.xxiij. desirouse to increa-
se & enlarge his substaunce founded a
collage of Scribes that shoulde write
& endite letters of their owne deuise, &
do other offices, but thei must be chosen
out of his owne clearkes, & must paye &
bee dimitted of money, afore they could
bee admitted to the rounge. He did also
paye,

*Collage of
Scribes.*

The viij. booke. Fol. C. xlv.

pale, whiche haue benefices of his gifte
and presentacion. All suche thynge, as
belong to the Apostolicall penitencers,
Benet the. xij. dyed first, and determi-
ned the price of wryttes and bulles. The
custome of sealing the bishop of Rome's
bulles with lead, was taken vp by Ste-
uen the. iij. and Hadrian the first, to the
intent they should indure longer, wher-
efore time thusage was to seale in ware
with a Ryng. And this was the yere of
our lord. vij. c. lxxij. at which tyme Ha-
drian was bishoppe, afore those daies I
find no mencion of sealyng with lead, as
afore Carolus Magnus, none of þe Ro-
maine emperours, sealeþ letters with gold.
Thus the. iij. dyd create Breuiators, and
set them in an order, whiche Hauke de-
posed, but Sertus afterwarde renewed
the yowes, as commonious for þe purpose
and also instituted the newe college of
Solicitors & Doctors, by whose coun-
saill and aduise, all bulles and graunces
wer made and ratified. He also ordeined
in, Notaries of the treasure apostolicall
and assigned to euery of them, certain
frees & profits, that he might haue speyde
t. j. veteraunce

Waxes of bene-
fices.

Penitencers.

price of al wrytts

Bulles sealed
with L. cade.

Carolus Ma-
gnus sealed first
with gold.

Breuiators.

Solicitors.

Notaries.

The.viii.boke.

College of Secretaries.

Somoner.

Annates.

A general decree of Annates.

utterance of the romes, Innocencius that succeeded next Bertus, deuised the college of Secretaries. & Alexander the first, increased the number of Writers of his breues, to the some of. lxxx. & above

The somoners and catchpolls, that wer hāgers vnto those breuiators, wer by Nicolas the. iij. put out of office, lest al the poore shepe should be fled to the quicke. But al this raffe raffe filled not so muche the popes cofers in. vij. yeres as his Annates did in one. Annates he calleth the perely reuenewes or halfe part of the fruytes, of a benefice or spirituall promociō, that he receiued of the new incumbentes. These began first at his atome benefices, wherof he was patron. And Clement the. v. generally decreed it in the yere of our lord. M. ccc. v. Bonifacius the. ix. And Pious the. iij. renewed the Decree for feare of forgettyng, because it helpeth much the purse

The. iij. Chapter.

Of the reue of Simonides, decreed by Philip the deacon, what tyme he had by his preaching, converted the of Samaria to Chrestian religion,

ligton; eynōg many other, he turnen one
 Simon, a Magicien and inchanter, and
 baptised hym. In short space after, Pe-
 ter and Ihon wer sent thether; to con-
 firme them in the faith, by geuyng them
 the holy ghost, through laipng on of hā-
 des, this Simon percelupng the feat of
 Peter, that he could by laipng on of hā-
 des, geue the holy ghost, profered to geue
 a large some of money, to haue that po-
 wer taught hym; wheras he should ra-
 ther haue obtained it by faith & godli-
 ues. Peter mooued at those wordes, with
 anger said, thy money shall turne to thy
 destruction, because thou supposest the
 gift of God; to be bought with money;
 neither shalt thou haue any portion or
 doale of this charge, for thy hart is not
 upright afore god. Thus reiected of his
 sute, he became a great enemy to Peter
 and in Rome; seduced by his Magike
 much people; in so much that he was
 taken and proclaimed by Petros charter
 a God; with this title. *Simon dei filius*.
 But Peter with the sword of Goddes
 worde, after long conflict of wordes, and
 contention of miracles, he went the ca-

Simon Pagus

Simon profered
money for to haue
power too geue
the holy ghost.Simon was
made a God.

pttolp or counsaill chamber, & the moste
 Auentine caused that, as he was by his
 Magteall exorcismes lifted vp, and flit-
 yng in the aire, he had suche a fall, that
 he brake his legge, & it cost hym his life
 in Arcia, where he laye at surgery for
 the healing of his Legge. Of hym, all
 that buye and sell the giffes of the holy
 ghost, and saie the world was not of the
 creatiō of God, but proceed of a power
 aboue, wer named Simonistes, & so we
 call them that buy or sell benefices, and
 spirituall promociōs, whiche thesical;
 though it bee often vsed, is plainly for-
 biden by the scriptures. Next Simōn,
 succeded his disciple Alexander, a Sym-
 maritane borne, whiche called hymself
 a sauior sent fro heauen, to preserue and
 saue men, and promysed them that recei-
 ued his baptisme, shoulde liue immortall-
 ly, he did more harme, & peruerted more
 then his master Simō had doen. In the
 same tyme the heresie of the Nicolaitas
 began, which taught that viues shoulde
 be vsed in common, as the Anabaptistes
 do now at this time. Then also the Co-
 rinthus enterprised, to mire the newe
 lawe

Simon did dye
 in the ayre.
 Simon brake
 his legge.

Simonistes

Alexander.
 Symmaritanus.

Nic. laianus.

Corinthus.

lathe with the old, affirming circumci-
 sion, ought to be obserued and kept, and
 that after the resurrection, men should
 live. M. peres, in carnall lustes & plea-
 sures. At those daies Hebion his heresie *Hebion.*
 brake out, whiche said that Christ was
 not afore his mother: against this fellow
 Ihon wrote his Gospell last of all the *Ihon did write
 his Gospell a-
 gainst Hebion.*
 Euangelistes. About that tyme wer o-
 ther diuerse heretikes, as Basilides that
 Basilides.
 affirmeth there wer two beginnynges,
 principall causes of thynges contrary,
 and his scholer Marchion a Stoicien, *Marchion.*
 that denied Christ to be the sone of God
 and Valencian. that said Christ toke no *Valencianus.*
 flethe of y virgin's body, but passed thro-
 rowe her, as it were through a pipe or
 conduite, then also Montanus named *Montanus*
 hymself, the comforter or holy ghost. A-
Apelles
 pelles was then also, which said Christ
 was but a phantasie in the sight of men
 and Sabellius, that said the father, the *Sabellius.*
 sonne, and the holy ghost, were but one
 person, and Paulus Samosatenus, *Paulus Samo-
 satenus.*
 whiche denied the twoo natures to bee
 in Christe, and that he began but of his
 mother, and that she had after hym mo-
 t.iiij. children

Schismat.

Donatians.

Donat.

Arrius.

Schisme.

Schisme of al-
ter signe.

children by Joseph. And thus began he:
retikes firste to spring vp. As for schis-
mes, whiche spröge of such heresies and
erronious opinions, Donatians a priest
of Rome was the firste authour, in the
pere of our Lorde. cc. lv. In the tyme of
Cornelius bishop of Rome: He named
his disciples *Mundi*. that is pure & cleane,
& offenders he affirmed, that thei ought
not to bee admitted, but reiected, al-
though thei wer penitent for their syn-
nes: whiche opinion the Anabaptistes
now maintain. He was condemned by
Cornelius bishop of Rome, as an here-
tike, with al his adherentes. About. lxxx.
peres after, in the reigne of Constantine
the greate, Arrius a priest of Alexandria
was the beginner of a sect & schisme that
denied the soune to be of the substance of
god the father, but this was couit in
counsaill of Nicene, albeit not extincted.
The. iij. schisme was whē Damasus
was bishop of Rome, wherein thei con-
tended, not onely with voyces and wor-
des: but also with violence and wepons
by reason of the ambition of the bishops
there assembled. Other Schismes haue
sprongen

Springen in our tyme, to the greate disquietnes and confusion of Christian religion, and destruction of common wealthes, whiche I praye God maie bee redressed and staied, to the honor of hym, to the confirmation of the faithfull, to the subuersiō of hipocrisie, to the auancement of gods worde, to the mitigatpng of the trouble of publike weales, to the establishment of perpetuall vnitee of harte, and continuall peace, all discencion and warre extpnguished.

The.iiij.Chapiter.

¶ When the first generall counsaill was kepte, and whiche were allowed by the fathers.

The custome of assembling countsailes, to take deliberacion of thynges doubtfull, or matters serious, is of greate auncientie

as well emōg the Hebrewes, as other nations: And by suche a maner counsaill, Matthias el. was by a counsaill.

was Matthias surrogated & substituted in the stede of Judas, into the number of the Apostles. And by a counsaill holden at Ierusalem, the Apostles discharged the Gentiles of Moses lawe.

Cornelius called the first counsaill
Cornelius was the first, as plainly appereth,
t.iiij.

The.viii.boke

Counsaill of
Carthage.

Counsaill of
Natioche.

Counsaill of
Nica.

Counsaill at
Constantinople.

pereth, that called together any counsaill, and that was in Rome, of. vj. e. bishops, as many Bishops, with a greaie multitude of deacons. In this counsaill the heresie of the Nouacianes was conuicted, and at the same tyme latte also a counsaill at Carthage, where. S. Ciprian was bishop. Eusebius writeth also, that once in the daies of Dionisius, and likewise in the tyme of Felix, the fathers somoned another counsaill at Antioche to condemne Paule Samosatene, whiche denied the twoo natures of Christ, as is aforesaid.

Five other counsailes were celebrated in the reigne of Constantine the emperor, and all wer in Grece, one at Nica a citee of Bithine, where wer gathered ccc. xviij. bishops to confute Arius and his secte. This was the yere of Christe ccc. xxiij. the same tyme that Siluester the first was bishop of Rome.

The. ij. was at Constantinople, where Damasus was bishop of Rome, wherein Macedonius and Eudoras were condemned, because they did deny the holy ghoost to be God.

The

The.viii.boke Pol.C.xlix.

The.iiij. was at Ephesus, Celestine Counsaill at Ephesus.
the first then occupieng þe sea of Rome.
There was Nestors heresie abolished
that said Mary the virgin was mother
of Christ a manne, but not as he was of
God, and that the person of the godhed
and his manhod wer. iiij. sundry persons.

The.iiij. was at Chalcedonie, vnder Counsaill at Chalcedonie.
Leo the first, where Eutiches an here-
tike was improued : these.iiij. S. Gre-
gorie thought worthy to be admitted &
allowed to the stablishyng of our religiõ

The.v. was solenely kept at Bizace Counsaill at Bizance.
at the commaundement of Vigilius bi-
shop of Rome : & in this was Theodo-
rus reasoned with, which affirmed that
Mary did beare onely a man, & not god
and manne : for that cause the counsaill
there, then Decreed that Chyistes mo-
ther should be called Theotocos or Deipara Deipara.
that is bearer of God, and the actes of
this counsaill wer receiued by Gregory.

The.vi. counsaill, Constantine the
iiij. at the request and sute of Agathon,
called also at Bizace, where. cc. bishops Another counsaill at Bizance.
cõdemned Macarius of Antioch. This
counsaill was accepted by Hadrian the
c.v. first.

The countail must
bee called with-
out the Popes
consent.

Counsailes shoulde
bee called every
teuth yere.

Senes in every
Diocese.

Christe was a
witness of the
trathe.

first: That no counsaill might be legit-
mate, or lawfully asssembled without the
bishoppe of Romes consent and assent,
was the constitucio and decree of Mar-
cellus the first, and afterwarde, Julius
Damascus, & Gregorie ratified the same.

Martine the fifth made a lawe, that
every .x. yere the Bishop of Rome, and
all christian Princes should mete toge-
ther, to consult of matters concerng
our religion and christian faith. It was
decreed at the counsaill of Nicene, that
every Bishop should twise yere haue
a Synode or Senes generall within his
Diocese, to correcte and reforme suche
thynge as were out of order. But now
the matter is so handled that Senes be
onely Courtes to gather their Senage
and prorie with a Procession, and a ser-
mon that the halfe vnderstande not; or
ther correction I heare of none.

The .v. Chapter.

Of the first persecutions of the
christen, and first martyres.

I Christe, whiche came into this
worlde, and was incarnate to
beare witnesse vnto the trathe,
had

had for his true testimonie greates enmies
of the Jewes, in so much that thei per-
secuted him to the vntith of the crosse
for his earnestt record and reporte of the
truth: and thei did no lesse pursue the
Apostles and messengers of the truth.
For when thei folowynge the example of
their master, did openly declare the worde
of truth, and namely Peter did soze re-
buke the wickednesse of the Jewes, in
puttyng to death Christe the author of
life, aduertysyng them to repent and a-
mende: the Jewes were so furious and
woode, that firste thei murdered Ste-
uen as the Actes of the Apostles testify,
because he was a vehement witnesse of
the truth. This Steuen did two yere
continually, after Christes deeth, dispute
with all the learned men of Alexandria
Cirene, Cilicia, and Asia, and by hea-
uenly wisdom, confounded their world-
ly reasons and humaine lernynge. Where-
fore thei were so sore vexed with hate
and malice against hym, that thei vio-
lently thrust hym out of the Citie, and
then cruelly stoned hym to death: thus
Steuen was the firste open maintainer
and

Steuen disputed
with all the lea-
ned men of Iuy

Steuen is stoned
to death.

*Nero first o-
pen defendour of
our faith.*

and defender of our Christian religion
Afterward, as Luke telleth, so bitter &
sharpe persecution, did brast out against
the christians that were in Jerusalem,
that thei were enforced to strape abroad,
and were scattered throughout all Ju-
rie and Samarie, sauing that the Apo-
stles remained and sojourned stil at Je-
rusalem. Notwithstanding, this perse-
cution was the occasion of greate fur-
theraunce of the Gospell, by reason thei
ceased not, but preached still the worde
euery where, with greate increase, and
augmenting of the faithfull number.

*Nero first pre-
secutor of al the
Christian princes*

Among the Heathen nations, Nero
was the first prince that persecuted our
religion vniuersally: and put Peter and
Paule to death, and consequently many
other innocents wer slain cruelly. For
when of a trill he mynd that he had, he
could not spare euen his Countrie, but
either for displeasure of his ruinous hou-
ses, whiche greued him to behold, or els
desirous to se a resemblant of the bur-
ning of Troie, he sette on fire the more
part of the citie of Rome, with so houghe
a flame, that it burned .vj. daies and .vj.
nights

*That Rome was
burned by Nero.*

mightes continually, to thimpouershiping
of many. M. rich citizens. Then to in-
tigate the shamefull and abhominable
deede, and to stut the brute and flaundes
rous report, that went on hym for that
flagitious facte, there were forged false
witnesses, to saie the Christen men did
this att, and so many simple innocentes
smarted for that tirans pleasure; and to
obscure hymself in mischief, he proclai-
med an open persecution against al that
professed the name of Christe. Not long
after, Domitian renewed a freash and
ther affliction of the christians, & Tra-
ianus raised the.iiij. Marcus Antonius
and Lucius Aurelius Commodus suc-
ceded by the. v. persecution. Helius Ver-
tinax moued the. vi. Maximinus pro-
ceeded the. vii. Decius s. viij. Valerianus
the. ix. & Aurelianus caused the. x. And
Dioclesian began the. xi. which was
forest, sharpest, & of longer continuance
then any of al the rest: in suche sort that
scripture bookes wer burned, and chur-
ches plucked doune, christen magistra-
tes that did beare any office, wer depos-
sed, souldiours wer enforced to drup their
faith,

Persecution done
by the Emperors.

Diocletian made
the greatest per-
secution.

saith, or els forgoo their goodes; and
forbeare their lifes, by a generall pro-
clamation. Neither wer the thre cruel
tyrannes, Marcellus, Licinius, & Ma-
ximinianus behind with their partes; but
wer as busie as the best, to procure trou-
ble to the christian people.

Marcellus.

Constantinus
first & yed the
christen faith.

Constantinus
first & yed the
christen faith.

Steven was the
first Martyr.

Constantinus boie in England, was
the first christian Emperour, that aduanc-
ed and defended the causes of our reli-
gion, and preserved Christian menne in
peace and quietnesse. In all these per-
secutions, many did suffer Martirdome,
as diuerse histories record, but Steven
was first martire of the new testament;
for Iohn Baptist dyed afore the confir-
macion of the old law. After this exam-
ple many others ensued, and suffered
cruell deaths for the truthes
sake; whiche all now

Steven was the
first Martyr.

Steven was the
first Martyr.

reigne with god, to whom a-
lone be all glory, honor, and
praise, worlde without
ende. Soberto

¶ Thende of the abydgement of the
viij. and last boke of Iohannes Vergile.

**A Table by the whiche ye
maye lightly finde every speciall
matter or sentence, contained
in this Booke.**

[illegible]

23

[illegible]

CC: CASH.

Charities.	xlj.	Consuls of Rome.	xxvj.
Charnes.	xxxi.	Cosay gaus rules of Marpolder.	xi.
Chances.	l.	Cosay company.	liij.
Chanter.	lxxxvi.	Cosona triumphalia.	li.
Cherry trees.	lyb.	Cosporaces.	cxvj.
Chese making.	lyb.	Cospus Christi base.	cxvj.
Chesse.	l.	Coteryng of trawldes.	lxxvj.
Chippe hys.	lxxb.	Counsailes.	c. liij.
Chromarcia.	xxxi.	Counsaing by nailes.	xxvj.
Chiron anaboy of salues.	xxj.	Coutas of verues.	xlviij.
Chitering of biden.	xxxiij.	Cutus taught gramet in Rome.	xb.
Chous.	l.	Cries.	li.
Chisippus.	g.	Crosse boters.	xlviij.
Chiscue.	c.	Crosse daies.	c. xxi.
chist anaboy of our pleshed.	lxxxvj.	Crosse lorden to be made.	xi.
Chisfall.	lx.	Crownes of hysen plate.	liij.
Christmas lordes.	c.	Crownes of diuerse costes.	li.
Chisengyng of infanten.	lxxxij.	Cuppes were rouned.	xlviij.
Churches and church garden.	xi.		
Cicero.	xxi.		
Cicentus.	l.		
Circumcision.	lxxxviij.		
Ciuill crowne.	liij.		
Ciuill labe.	xxxi.		
Cleantes.	g.		
Cleopantus inuented colours.	lxvj.		
Clergie.	lxxxvj.		
Clothes.	xlj.		
Cocher boate.	lxxxviij.		
Coyng.	liij.		
College of Hercestanus.	c. xli.		
Comedies.	xlviij.		
Commendacions to hed bodies.	lxxx.		
Common wealth.	xxviij.		
Common women.	lxxxvj.		
Communion.	c. x.		
Compass.	lxxvj.		
Confession.	cxvj.		
Confirmation.	xi.		
Confurers.	lxxxvi.		
Constantine lordad puttyng to death on the crosse.	c. liij.		
Constantine doyne in Englande, first christian Emperoy.	c. liij.		
		Consuls of every moneth.	xi.
		Consuls turned into trics.	cxvj.
		Daies named of the planets.	xlviij.
		Daily communion.	c. x.
		Daphia found the shepherdes carol- les.	xlvi.
		Dardanus Crezenius.	xxviij.
		Dartes.	xlvi.
		Daud song in metra.	xxvj.
		Dauung.	l. c.
		Deeking of churches.	c.
		Declamatoz.	xx.
		Decrees.	xxviij.
		Deed bo. sex.	lxxi. and. c. xxiij.
		Debal. s. the his nephews.	lxxxvj.
		Dedicacion daies.	cxvj.
		Dedicating of churches.	c. b.
		degrees of hined inhabetor to mari.	xi.
		Deisying of the Emperoz.	lxxxvj.
		Deleing of wines.	lxxxvj.
		Demaratus taughts the veterians letters.	xlviij.
		Demaratus.	lyb.
		Democratia began in Rome.	xi.
		Democratia.	xxvj.
			li. Democratia.

The Table.

Democritus.	vi.	Eclipse of the sunne and Moone.	xxvi.
Demosthenes	xxi.	Egges	lxvi.
Demouring the Dinatour	xxxi.	Egyptians.	ii, xxvi, lxx.
Deuices.	xxx.	Egyptians are superstitious.	lxxx.
Detour	Ibidem.	Egyptians letters	xx.
Deuision of nations	vii.	Egyptians found Geometrie.	xxii.
Deuicement	7.	Egyptians founde the yere	xi.
Diagonus	ii.	Election of the bishop of Rome.	xxi.
Dialling	xlvi.	Elements of the Emperour.	Ibidem.
Dialoges	xxvi.	Eliazer drieth out spirites	xxxii.
Debatables	lxii.	Embaying daies	Cxvi.
Dice	xlx.	Embroyderyng.	lxv.
Dinatours first in Rome	xxviii.	Ennius called the Poetes holy.	xvi.
Dinatours office	Ibidem.	Emphecles,	vi, xx.
Dynas of holls	lxvi.	Enimion petraued the court of the	xxvi.
Dynas of heets	lxxxix.	Moone	xxvi.
Diocles	xc.	Enos	xii, lxxi.
Dioclesian a greates persecutor.	clii.	Epicarnus	xi.
Diodorus	xi.	Epicurus	8.
Dionisius	lxiii.	Epicurus taught Grammer first.	xv.
Dioncius captain of the Lacedemo-	xxiii.	Epulones	xcv.
ning.	xxiii.	Ethiopiens	xii.
Diriges of Exequies.	Cxxiii.	Ethiopiens opinion of man	vi.
Dirguisng,	C.	Euander brought Letters into Ita-	xxii.
Direrte diuisions of the yere.	xi.	ly.	xxii.
Direrte diuisions of the daie	xlvi.	Euen and odds	l.
Direrte hyudes of meter.	xvi.	Eumolpus	xi.
Direrte maner of Paper	xlv.	Excommunication	xciii.
Dirertie of speches.	vii.	Exequies of Diriges,	Cxxv.
Diuisions of the night.	xlvi.	Exercises	xcv.
Dreames	xxxi.	Extreme Unction	C.
Drengng on maundy thursday.	xcv.		
Dreides	xxix.		
Dumhades in hares	xxii.		
Dutrimers	Ibidem.		
Dungng lands	lxiii.		
E.			
Easter.	Cxvi.		
Easter appoyued to be kept on the	Cxvi.		
Spontale	Cxvi.		
Easter instituted by thapostles.	Cxvi.		
Easter to be kept in Marche.	Cxvii.		
Earyng of fesse.	lxv.		
		Famous phisicians	xxx.
		Fanes	xxxvi.
		Fatng	Cxv.
		Faunus	i.
		Fastes instituted by thapostles.	Cxx.
		Fastes instituted at the Council of	
		Lions.	Cxxi.
		Fedmarq.	xi.
		Faciales Sacerdotes	xcvi.
		Fedng of birdes	xxxiii.
			fxlv.

The Cable.

[illegible]

Mr. Cable.

[illegible]

The Table.

[illegible]

The Table.

Waters found the Troupe	xxi.
Waters ordained deuourmentes	2.
Wolues	lxv.
Woules	lxv.
Woungs	Cxx.
Woungs in Superstitious Hypo- chrisie.	Cxxix.
Womans destroyed Corinth.	lxv.
Worall crowne	liii.
Wuticke	xxv.
Wuticke maketh a manne effeminate.	xxv.

A.

Ables	xxix.
Ables games.	xxix.
Abrahames,	ix.
Aburall	xxviii.
Aburall game Wuticke to men.	xxv.
Aburall of eyes	C.
Aburall crowne	lx.
Aburall omantie.	xxviii.
Aburall	xxviii.
Aburall.	i.
Aburall had the Empire of the sea	lxvii.

Aburall persecutes	Cix.
Aburall	Cxxvi.
Aburall	lxv.
Aburall yeres gites,	xxviii.
Aburall sacrifices are abolished.	xxvi.
Aburall with overthrowe & gipt.	xxvii.
Aburall did enlarge his empire.	xxviii.
Aburall made the first aulay.	xxviii.
Aburall.	C.v.
Aburall planter of the Wine.	lxviii.
Aburall.	lxviii.
Aburall.	lxv.
Aburall.	xx.Cxxv.
Aburall added to the yere.	xx.
Aburall	xxv.
Aburall	xxviii.

O.

Aburall	lxviii.
Aburall of daies.	xxv. xxix.
Aburall of diets, was beginning of Whitticke.	Ibidem.
Aburall crowne	liii.
Aburall of Idolatrie.	xx.
Aburall.	xxv.
Aburall and even.	l.
Aburall.	xxv.
Aburall told in Rome.	xxv.
Aburall.	C.
Aburall.	lx.
Aburall.	xxv.
Aburall.	lxviii.
Aburall.	lxv.
Aburall.	lxv.
Aburall of Philosophers.	ix.
Aburall of the birthe of man.	v.
Aburall.	lxv.
Aburall doubtfull.	l.
Aburall seated at Chaires.	com- mug.
Aburall.	xxv.
Aburall of Cardinall.	xx.
Aburall of manumission.	xxv. xxv.
Aburall.	lxv.
Aburall.	lxv.
Aburall.	xxv.
Aburall of Heathen Goddes.	l.
Aburall a German made Emperoure.	xxv.

W.

Wintyng.	lxv.
Wintyng away	xxv.
Wintyng.	lxv.
Wintyng.	xxv.
Wintyng.	liii.
Wintyng.	xxv.
Wintyng.	Ibidem.
Wintyng.	Cxxv.
Wintyng.	xxv.
Wintyng of Rhetorick.	xxv.
Wintyng of the night.	xxv.
Wintyng.	xxv.

Who Cares?

D.
b.f.g. D. letter.

The Wable.

L etter.	xlii.	Antiquaries.	xxxi.
Marcellus.	xlvi.	Anders dill.	xlvi.
M.		Anties.	xxviii.
Mumet.	xlvi.	Anturnalsa games.	liii.
Manders.	lxxxv.	Anturus father of the goddes.	li.
Reading the Bible at ments.	cxvii.	Antery.	xxxi.
Reclamping of hoxes.	xlvi.	Anbe.	lxxxvi.
Reconynges.	xxxi.	An Colde.	xlvi.
Reconynges of churches.	cxvii.	An Carlet toben.	xx.
Regalles.	xxviii.	An chiswen.	cxviii.
Religion.	vi. lxxxvi.	An chians league.	li.
Religious from the hundred.	xxxi.	An cotlande bte.	ix.
On the hundred.	xlvi. lxx.	An crabes.	cxlv.
Reliquies.	cxviii.	An cretaries.	cxviii.
Repentance, a remedy for synne.	cxvi.	An cress from the.	xxviii. and. xxxviii. to
Richardes.	xlvi.	the hundred.	xlvi.
Rey Sacrificulum.	xxviii.	An elandine.	xxxi.
Rhetorician.	xxi.	An enis.	li.
Rhetorische.	xx.	An ermus Tullius.	xlvi.
Right hande.	xxv.	An ethys potterise.	xxvii.
Ringes.	liii.	An etine.	lxxxv.
Ringing to service.	cxviii.	An fastes.	xlvi.
Rites of butyng.	lxxi.	An halmes.	xxviii.
Rites of marriage.	xx.	An hauen crowne.	lxxxvii.
Royal ornaments.	xl.	An hilden.	xlvi.
Rouafnes burned their dedde bodies.	lxxxv.	An hippen.	lxxxviii.
Romaine league.	li.	An homaker. cress.	lxvi.
Rome made cyders.	lxxxviii.	An houe telerdais.	cxviii.
Romulus.	xxxi.	An leas.	lxvi.
Romulus ordered the yere.	xxi.	An like.	lxvi.
Romuyng in bontes.	lxxxv.	An lilla.	xxi.
Rouder.	lxxxviii.	An luer.	lxvi.
Rue.	xxxi.	An luer cowed in Ggins.	lxvi.
Ruyng common wealth.	xxxi.	An luerer commaunded that a wifes	cx.
R.		ould haue but one wife.	cx.
Raboth daies of the Iues.	cxv.	An monie.	cxviii.
Racament of the altar.	cxvi.	An monies.	li.
Racriticen.	lx.	An myng walmes by couste.	cxvi.
Rales.	lxxxv.	An myng to the lute.	xxxi.
Ralomon.	xxi. lxx.	An ngle luer.	xx.
Ralomon made the first temple.	cxv.	An nichen.	xlvi.
Rale.	lxvi.	An nics and Harres.	lxxxv.
Raluyng with kiffes.	xxv.	An nges.	lxvi.
		An nityng fire with woode.	lxvi.
		An nithen.	lxvi.

The Table.

Smithes forge	lvi.	Tapers	xxviii.
Sorcerer	xxviii.	Targettes	xlvi.
Solicitous	cxvii.	Taxes of Subsidies that they paye	xxviii.
Soll.	xlvi.	whiche haue benefices.	cxvii.
Soule masse daie	xxvii. and. xxviii.	Taxes of Subsidies.	xxviii.
Sonnets	cxvii.	Telephorus did appoyne Lent to be	xxviii.
Sonnes of Noah	vii.	kept afoze Easter.	xxvii.
Sonnes of Ieth found the letters.	xx.	Tennis.	xlvi.
Soothering of Iron.	lvi.	Tentes	lxx.
Speares	xlvi.	Textes prouyng confession.	cxvii.
Speaking of the nature of God is		Thales	li. xl.
dangerous	iii.	Theatres	lxxv.
Spindeller.	lxvii.	Themistocles.	xxviii.
Spinning	lxvii. lxviii.	Theomachus commanded that no	xxviii.
Spirites	xxviii.	should be grauen on the grounds.	xxviii.
Spirituall p'icthod	lxxvii.	Theophrastus first tirans	xxviii.
Spartus Caruilus	x.	Therakly dced Magike	xxviii.
Spurce	lxvii.	Thracians' fashion of burying	lxvii.
Stacions	cxvii.	Three trynges in the Warpe.	xxviii.
Stalling a Bishop	lxxvii.	Three parties of Philosophie	xxv.
Stanes	xlvi.	Three matters on Christmans daie.	xx.
Staples.	lxvii. lxviii.	Three parties of Philosophie	xxv.
Steven is martyred.	lxxvii.	Three hundred of slanes	xxv.
Stetes of what power they be.	xxvii.	Three powers of letters.	xxvii.
Stewes	lxxvii.	Tile and slate.	lxviii.
Stiche	lvii.	Tierik's wet cūnyng carpenters.	lxviii.
Stockes	xxvii.	Titian' gave rules of Whetharish	xxv.
Story of a kynges daughter	x.	Tithes	cxvii.
Striking of the clocke	xlvi.	Titles of bishoppen of Rome.	cxlv.
Subdeacons.	lxxv.	Tonges	lvii.
Subsidies and Taxes	xxvii.	Towers	lxx.
Succession of p'icthod.	lxxv.	Tragidies	xxvii.
Sundry deuotions of the daie	xxvii.	Tragus	Ibidem.
Supersticious turned into religio.	cxvii.	Transfiguration	cxvii.
Supplications.	cxvii.	Tribunes	xxvii.
Susanna	lxviii.	Triumphes	lvii.
Swearing	xxvii.	Trix	xxvii.
Swine commended in sacrifices.	lxv.	True fast	cxvii.
Swordes	xlvi.	Truste for peres	lvii.
Sworde players	li.	Tubalcain	xxvii. lxvii. lvii.
		Turning out faces Eastward	cxvii.
Tables	xlvi.	Two kindes of Prophecieng.	xxv.
Taking of house at Easter.	xx.	Two parties of Grammar	xxvii.
Talus	xlvi.		xxvii.

The table.

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**The ende of
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An abridge- Syn. 8. 55. 52

ment of the notable Worke
of POLIDORE VERGI-
LE conteinyng the deuifers and
first finders out aswell of Artes,
Ministeries, Feactes and ciuil
ordinaunces, as of Rites,
and Ceremonies, com-
moly vbled in the chur-
che: and the original
beginnyng of the-
same. Compen-
dioufly ga-
thered
by

Thomas Langley.

1551.

Mense Iulij.



The second booke.

Paper.

paper, that we vse now, was inuented: it is made of linnen clothe beaten toge; ther in milles made for that vse. ¶ Parchement, as Marro witnesseth, was found in Bargaumus, albeit the writers of Hebrew stories, as Iosephus theweth, vsed parchement: they wrote also in goate skynnes and shepe skynnes, in olde tyme as Herodotus declareth.

Parchement.
Diuers maner
of Paper.

There be diuerse maner of papers, as paper royall, paper demy, blottynge paper, marchasites paper. ¶ The vsage of writynge by caracteres is very auncient, and was found by Apollonius freman as Eusebius supposeth, & Julius Cesar vsed it muche in secreete and prynces counsels. The arte of memorie was founde by Simonides in Thessalie: for what tyme he was bode to a banket at a noble mannes house called Scropa, it chaunced that he was sente for to speake with. if, yong men at the gate & straight waye the bankettyng house fel and destroyed al the gesses: Then he, because he remembred in what order & place euery one late deliuered euery manne his frende to be buried. By that facte both he per;

Arte of memory.

The second boke. Fo. xlvj.

he perceiued the order of the art of memory and what commoditie came to the remembraunce of man by suche places & images as bee contained in that seate. Men of great memory.
 In memory excelled Aprius kyng of Persye, whiche could cal every man in his host by name. Apneas the ambassa-
 dour of Pyrrhus the day after he came to Rome saluted every order of nobles by theyr proper names, Mithridatus coulde speake. xxiij. languages, Julius Cesar could write, reede, endite, and heare a tale all at ones. Adrianus the emperour could do the same.

The. viij. Chapter.

The beginning of warre with other thynges concerning the same.



Chivalry, wherein is declared the manly corage of noble capitaines, was deuised (as Tully sayeth) by Bal-
 las, as Diodorus thinketh. Mars hath house of chivalrye.
 the maner of warre was found out by Mars. Albeit Iosephus telleth of Tubalcain, whiche was afore the flood byd first practise feates of armes, wherby it appeareth that the vse of warres is of great Tubalcain.

The second booke.

greate antiquitie, but it is vncertaine who was the first warrior. Afore the finding out of weapons, menne vſed to fight with their fiſtes, ſeete, & biting. And thus beganne battaile, as Lucretius writeth.

Handes gripen, ſote, tothe, & nail
Vvere fiſt yveapons vſed in batail.

Afterwarde they beganne to fight with ſtaues and clubbes. And therfore they aſſigne to Hercules a ſtaffe and a Lyons ſcapure. For men in the beginning vſed ſtaues to reuenge their iniuries & quarels, & couered their bodpes with ſcapures of wylde beaſtes in ſtead of armour. Balamedes ordered and ſet me fiſt in aray appointed watches & warding to be kepte, and watche wordes in the battaile of Troy. At the ſame time Synon excogitated beſonges & ſpyes Plinie ſaith that the Phenicians inuented fiſt the policies of warre. Diosdorus affirmeth that Mars forged fiſt weapons, & armed ſouldiers with them, and therfore the finding out of them is attributed to him: but the inſtrumetes of warre were found by diuers men at ſundry

Antiquities.

Palamedes,
array.

Watches.

Warding.

Watche wordes.

And by tymes.

Helmettes, swordes, and speares, *Helmettes.*
the Lacedemonians founde: yet Hero- *Swordes.*
dotus supposeth the tergattes and sa- *Speares.*
lottes to be the inuencion of the Egyp- *Targettes.*
tians, & so to haue comen into Grece.

The haberton was deuised by Mi- *Haberton.*
dus Messenius, sheldes by Dictus & *Sheldes.*
Arctus as they fought together.

Legge harness and crestes of salettes *Legge harness.*
were inuented by the Lariens; Jaue- *Jaueyness.*
nes Etolas, Dartes with thonges of *Dartes.*
stepinges by Etolus sonne to Mars,
billes by the Thraciens, iustynge spea- *Justynge speares.*
res and morespikes by Tpirhenus: thei *Morespikes.*
were vled firste in the siege of Capua, *Polaxes.*
that Iulgius Flaccus laied to it. Pen- *Hunting staves.*
thesilea imagined polaxes, and Discus *Dome a staffe.*
hunting staves: bowe & shaftes, liches *Shites.*
Jupiters sone inuited, although Dio-
dotus ascribeth the inuencion of them to
Apollo. Notwithstanding, Artapanus,
whome Eusebius reciteth saith that
the inuencion of armour, began by Mo-
ses, whiche beynge very young acheued
the firste hardy enterpryse against the
Ethiopians. Of all engines of warre,
the

The second booke.

Crossbowes
quarrelles,
Boltes.
Brazes and
Rages.

Crane of
Warre.

Warre.

Warre.

Warre.

the Tretians founde firste the crosse
bowes, the Sirians quarrelles, or bol-
tes, and the Phaeniciens founde brazes
& slinges: howbeit, Megetius holdeth
opinion that Saleares, a people which
dwelt in the Spanisht seas, ordained
slinges. Cranes, or vernes to wynde by
great weightes were firste deuise of Cle-
siphon. The rammar called in Latine
Aries, wherewith walles be ouer thro-
wen, was made by Aepeus at Troy.
They sought a certise called in Latine
Testudo to min walles, Artemon Cla-
zemonius instituted. But of all other
that euer were deuised to the destruc-
tion of man, the gonnes be most deuili-
she, which was perceiued by a certaine
Almaine, whose name is not knowen:
After this sorte, it chaunced that he had
in a mortar powder of brimstone that he
had beaten for a medicine, and couered
it with a stone, and as he stroke spze it
fortuned a sparke to fall into the pow-
der: by and by there roase a greate fla-
me oute of the mortar, and lyfte by the
floone wherewith it was couered, a
greate heeght: And after he had percei-
ued

The second booke. Fo. xlvij.

ued that, he made a pipe of yron, & tempered the powder, and so finished this deadly engyn, and taught the Athenians the vse of it, when thei warred against the Genuates, which was in the yere of our lord. M. ccc. lxxx. For this inuencion he receiued this benefit that his name was neuer knowne lest he might for this abhominable deuise, haue bene cursed & euill spoken of whilist the worlde standeth. ¶ The way to reclayne & ride horses after the iudgement of Plinie, Bellerophon taught spitt: which roode the swifte Pegasus into a mountaine of Libie called Chimæra, as Diodorus suppose it was Neptune. Byddels, bittes, horseharnes or trappers the Beletrontans a nation of Thessalie found, and as some thinke the cast to breake wylde horses, was lerned of the. Also the Numidians rode their horses wout sadles. Cartes with two horses & waggons the Phrygians vled spitt chariotes. Richthomius deuised first in Grece, fightyng on horsebacke the Centaures found in Thessalie. Notwithstanding al the comodities of such beastes

What yere grins
new were found.

Reclayning of
horses.

Byddels bittes.

Waggons.
Chariotes.
Fightyng on
horsebacke.

The second booke.

beastes, as horses, Mules, Asses, and al
other bearyng & drawyng beastes were
at the begynnyng. For it is manifeste
that the Egyptians, and Hebrewes, As-
siriens & Arabians vsed them: but the
glorious Grecians vsurpe all to theyr
owne glorie and ambitiousse praise and
commendacion.

The. viij. Chapter.

The institution of Olimpiades with other
shewes and games.

Places of
shewes.

Of Plaies or shewes in Grece
there were foure prynci-
pall, whereof the moste prin-
cipall was Olimpiades: whi-
che were kepte euery .v. yere in y^e moun-
te Olympus, and ordeyned by Her-
cules, one of the five brethren named
Idaeus Dactyl, in honour and remem-
braunce of Jupiter. In this game Co-
rilus an Archadien won firste the prise
as Eusebius saith. Olimpie affirmeth y^e
Hercules sonne of Alcumena obtayned
y^e victorie there first. There was wyas-
lyng, running with horses and on fote,
turning, leping, coursing, w^{ch} chariot-
tes: cōtencion of poetes, Rhetoriciens,
Mus-

Copilus.

Exercises bred
in the Olim-
piades.

Musiciens, and disputaciōs of Philo-
sophiers, and great assemblies out of all
Grece. The maner was then to Pro-
claime warres, or entre leages of peace
the reward of the victoures was a gar;
land of Olive, whiche tree grewe there
beside. By this thei compted their pe-
res, as the Romaines did by Lustra &
their consailes. The second shewe was
Pithij, whiche wer in honor of Apollo,
and made by Apollo hymself, in memo-
rial of his actiuitee, in vanquishyng the
greate Dragon Pithon, that was sent
by Juno, to persecute his Mother Las-
tona. The thirde game was Isthmij, de-
uisid by Theseus, in the worship of his
father Neptuneus, as Hercules had
doen by Jupiter: thei had the name I-
sthmij, of the narrowe place in Grece,
that Corinth stode in, where the plaies
were celebrated, beside an old temple of
Neptune, enuironed with a darke wode
of Beche trees. Thei that wan the ma-
gerie, had a garland of Olive tree. The
fourth game was Nemej, named of the
forest Nemea. These feastes the Argi-
uans kept solempnely, in reuerence of
g.f. Hercules,

The rewards of
the victours.

Nemei.

The. 5. booke.

Hercules, that slew the mightie lion;
 whose skynne he wore for his coate ar-
 moure. Pirrhys daunce was a kind of
 dauncing, wherein the Lacedemonians
 practised their youth, from thei were. v
 yere of age, as a preparatiue to greater
 affaires of warre. It was firste institut-
 ed in Crete by one Pirrhys, that was
 one of the Libilles priestes. Thei daun-
 ced it in armour, and with weapons on
 horsebacke, as Solinus testifieth. Na-
 ked games wer first inuented by Licab:
 funerall plates by Acastus, wresteleng
 by Mercurie, Dice, tables, tennis, and
 cardes, wer found of the Lidians, a peo-
 ple of Asia, and begon not for any lucre
 or pleasure, but for a common wealthe.
 For what time their countrey, had great
 scarcenes and want of corne, insomuche
 that it was not able to suffice the peo-
 ple, thei mitigated & swaged their hun-
 ger and scarcitie, in this wise. one daie
 thei toke their meate moderatly, and a-
 nother daie by course, thei applied such
 sportes and pastimes, to driue away the
 tediousnes of their famine and hunger.
 The Chess were inuented the pere of
 the

Pirrhys daunce.

Naked games.

Funerall plaies

Wrestling.

Dice.

Tables.

Tennis.

Chess.

the worlde thre thousande, sixe hundred
 xxxv. by a certain wiseman called Per;
 res, to declare to a tiran, that Maiestie
 or authoritie, without strengthe, assis-
 stence, and helpe of his men and subiec-
 tes, was casual, feble, & subiect to many
 calamities of fortune: his intent was to
 breake the fierse crueltie of his harte,
 by feare of suche daungiers as mighte
 chaunce, or come to passe in the life of
 man. There is a game also that is plas-
 ped, with the posterne bone, in the hynd-
 der foote of a shepe, ore, Gote, fallowe
 or red Deere, whiche in Latin is called
 Talus. It hath foure chaunces, the ace
 point, that is named Canis or Canicu-
 la, was one of the sides, he that cast it,
 laied doune a peny, or so muche as the
 gamers were agreed on, the other side
 was called Venus, that signifieth. vii.
 he that cast the chaunce wan sixe, and al
 that was laied doune, for the casting of
 Canis. The two other sides wer called
 Chrus and Senio: He that did throwe
 Chrus wan. iij. And he that cast Senio,
 gained. iij. This game (as I take it) is
 vsed of children in Northfolke, & thei cal
 g.ij. it

Scaped.

Talus.

Canis.

Chaunce.

Venus.

Chrus.

Senio.

The.ij.boke.

Chaunce bone. it the chaunce bone, thei play with thre
o; foure of those bones together: It is
either the same o; very like to it.

**Multuris.
D. acutus.
Basilicus.**

There was in olde tyme a game at
the Dice called Multuris, & Hercules
Basilicus, that Plautus maketh menc-
on of: but thinnentor of those games be-
pet vnknown, albeit, it semeth to be a
deuise of the Romaines. And likewise
the authoz of the game, named odde o;
enen, and holdyng vp of handes o; fin-
gers is vncertain. There bee some that
referre the findyng of the Cardes and
Chesse to the noble Palamedes.

Palamedes.

The.iiij.Chapiter.

¶ Certain plaies of the Romaines.

Lupercalia.



Lupercal was a caue at the
foote of the mount Pala-
tine, hallowed to Pan a
misticall god of the Archa-
diens, where the custome
was to sacrifice (a Gote, as Plutarche
reporteth) a Dogge, because he should
kepe the wolfe from their foldes. The
oblation was made in february, about
the. xv. kalendas of Marche, after this
rite and fashion. The yong men all nar-
ked,

ked, ran and coursed aboute Wantonly and lasciuiously, in honor of Pan, with whippes and scourges in their handes: and the women offered themselves, to be beaten with their scourges, supposyng that it helped to the fruitfulness of children: this pastime was instituted by E: uader, that came out of Archadia. Mer: cus Antonius in this playe naked, sette the Diademe on Julius Cæsars hedd. There was also another shewe called CIRCENSES, whiche were celebrated in a place walled aboute, named Circus, wher was vsed fightyng, and coursyng of horses, and runnyng with charettes.

The rites of
these feastes.
Whippes.

Circenra.

The Circus that we name Pistes or Tiltes, were of greate length, and had barres, wher the race should begin, and at thother ende was the Wager set, that thei ran for: there was vsed in the same place tournyng. These were long vsed solempnely of the Romaines, and had the title of great playes or games. The third kynd of playes were Saturnalia, whiche continued fve dates in Decem: ber, and wer kept very costly and sumptuously, with great sport and gladnes,

Tiltes.

Saturnalia.

The.ij.boke.

and mutual feastes, and presented ordi-
narely one another with giffes. It was
also the maner in those feastfull daies,
that seruantes should haue equall po-
wer in thynges, and like authoritie, &
sit at the table with their Masters, be-
cause in Saturnus tyme, all thynges
were vsed in common. Janus ordeined
them in honour of Saturnus (as Ma-
crobius declareth) and some say thei be-
gan in Athens. Ther was also another
Sworde plaies. game off sworde plaies vnarmed: the
occasion of their beginnyng, because the
Romaynes when thei went to warre,
should se fightyng, woundes and swer-
des, to the intent that thei should be the
lesse afrayed of their enemies armed, or
be discouraged, whē thei saw the blou-
dy woundes in the fiede, therefore the
chief capitain or lieutenaunt of the host
should exhibite to the people, a game of
fence or sworde plaies.

The.x.Chapiter.

Who founde Truse, Leages,
sundry kyndes of making
it, Triumph and
Quations.

Truse



Truce.
 Rule, that is called a coue;
 naunt of peace for a season,
 was instituted by Licaon,
 it was taken some tyme for

peres, as the Romaynes
 toke truse with the Aleientes for fortye *Truse for yeres.*

peres, with the Perites for an hundred
 some tyme truse was made for houres, *Houres.*

as Caius Pontius a Samnite, requi-
 red of the Dictator of Rome, truse for

vs. houres. Leages of peace and cries in *Leages.
Cries*

common places, Theseus did ordein in
 Grece, but Diodorus assigneth it to

Mercurie. Neuerthelesse, thei were in
 frequent vse long afore that time in Al-

sirie and Egypt, and namely emong the
 Hebrewes. For Jacob made a leage with

*Jacob made a
leage with Laban*

Laban. And Moles offered condicions of
 peace to the princes of the countries, by

whō he passed: and after hym Jehosuah
 stroke vp a bond of peace, & made a loue

*Jehosuah with
Gabaonites.*

daie with the Gabaonites. Therfore it
 is a great difficultie, to appoynt the in-

uentor of it. There wer diuerse fashiōs
 of making Leages, as the Romaynes

maner was of this fashiō. The herauld
 of armes, at the commaundement of the

*The Romaynes
Leage.*

g. iij. kpng

hpng, toke and smitte a hogge, appoynted
 for that purpose, saipng: so let Iu-
 piter smite hym, that disanulleth this
 holy leage, as I strike this hogge. But
 Polibius writeth, that the Herolde
 toke a stone in his hande, and saied: if I
 performe and stand to the couenaunt of
 this Leage, without gile or fraude, the
 Goddes geue me all thynges prosper-
 rous: if I either doo or thynke the con-
 trary, I praie God that I alone be de-
 stroyed & cast awaie, as I cast this stone
 fro me, and furthwith he threwe doune
 the Stone. When the Arabiens make a
 Leage of peace, there standeth one be-
 twene the twoo parties, that cutteth
 with a sharpe stone, the holowe of the
 hande of the confederates, and with the
 bloude that issueth out, he annoynteth
 with ragges taken out of their garmen-
 tes. viij. stones that stande betwene the,
 and inuocateth Dionysius and Urania
 their Goddes: then the soliciter and in-
 treater for the peace, findeth suretie for
 the strainger or citezen that was partie.
 The like order was vsed in amities,
 made among frendes.

The Scythians made leagues after this maner: thei filled a bowle of wine, and mingled it with the bloud of them that should entre the bode of peace, and then thei weate in the Bowle their arrows, ares, halbardes and dartes, that doen, thei with many woordes, bowed and cursed theselves, and so dronke the wine both thei, & al the nobles present. The same vse was emong traitours in their conspiracies at Rome. The Barreans consented on their Leagues thus: thei made their loue daie, ouer a deepe caue very priue, & so long as the perth continued, so the pacte indured. Dionisius, whiche was replenished with the spoles of many countrees, led the first triumphe, and after ward, it was receiued of sonderp nacions, as the capitaynes of Carthage, when thei sped well, triumphed. In Rome Romulus, after he had conquered Acron kyng of Centiens, crowned with Laurel, and caried in a chariot with. iij. horses, entered in to the citee triumphantly. And dedicated his praise and spoles to Jupiter, as Dionisius writeth, Albeit, Eutropius

The Scythians
League.

Barreans league.

Triumphe.

g.v. saith